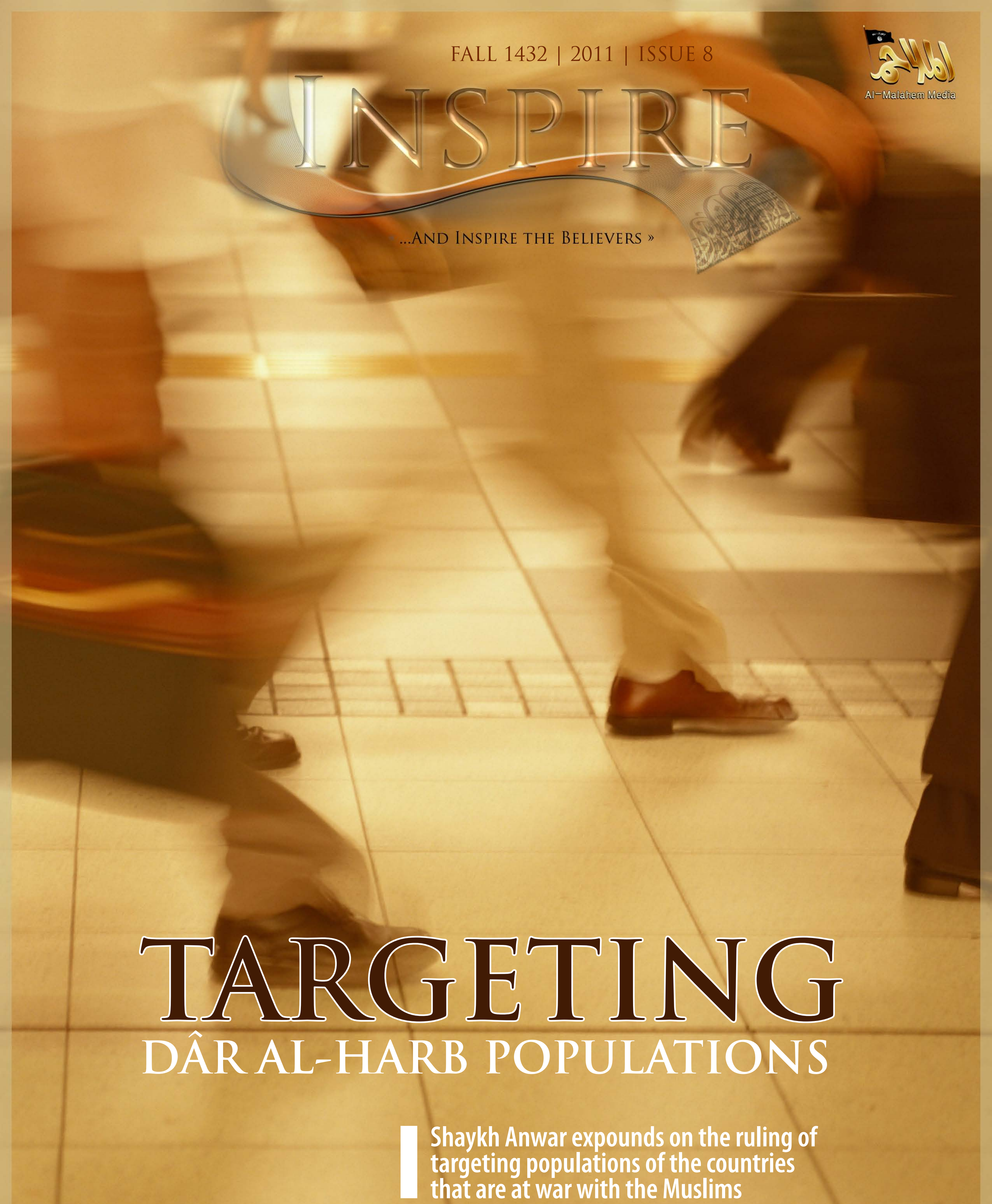

FALL 1432 | 2011 | ISSUE 8
Al-Malahem Media
INSPIRE
...And Inspire the Believers »
TARGETING
DÂR AL-HARB POPULATIONS
Shaykh Anwar expounds on the ruling of targeting populations of the countries that are at war with the Muslims
Dr. Khateer: Remote Control Detonation | Lust & Fear: An insight into Pakistani Army | Martyrdom of a Commander

INSPIRE
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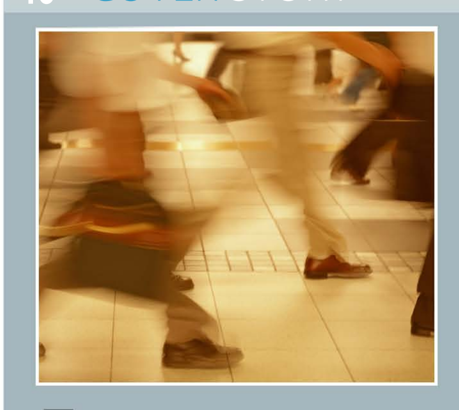
NOTE: We have changed our public key. See Contact Us.

TAKE THE INSPIRE CHALLENGE!
About whom did Abu Mus'ab al-Suri say, "This blessed man has left a legacy in me until this day"?
A. Usama bin Ladin C. Abu Usama al-Misri
B. Marwan Hadid D. Adnan Uqlah
Look for the answer along with an explanation in al-Suri's article!

40 COVER STORY



Due to some of the recent controversy surrounding the subject, Shaykh Anwar looks into the *fiqh* of targeting populations belonging to countries that are at war with Islam.

33 OSJ SPECIAL

The importance of knowing how to remotely detonate a bomb in nearly all environments is vital to individual jihad. Dr. Khateer details how to detonate via a vehicle's alarm remote control.

HIGHLIGHT

13 **The martyrdom of Comdr. Abu Ayman**

A colossal pillar to the mujahidin was martyred while putting together the bricks in the wall of the army of Aden-Abyan. His close friend Shaykh Ibrahim al-Banna tell us the life Abu Ayman al-Masri led.

Voluntary Contributions:
The editor welcomes correspondence, contributions, photographs and illustrations.

LETTER FROM THE EDITOR

YAHYA IBRAHIM, EDITOR IN CHIEF

In the last few issues of *Inspire*, we announced that we would be holding an exclusive video interview with Shaykh Anwar al-Awlaki where he will answer the questions of our readers. The question that was most frequently asked was the shari`ah view on killing "civilians" in the operations of mujahidin. Because of the relevance and great importance of this issue, Shaykh Anwar devoted an article in this issue to answer the question. We encourage our readers to circulate this article on forums and to mailing lists to remove the doubts and confusions that surround this issue.

We also continue our coverage of the martyrs that gave away their lives to water the tree of Islam. These are the ones who did not die but are carrying on their lives in a better place, in the insides of green birds flying in paradise and enjoying the provisions of their Lord.

In the OSJ section, we cover the remote control method of detonation which is a must learn for those interested in improvised explosive devices.

Finally, as our brothers in Libya celebrated a historical dual Eid, your brothers in Syria were slaughtered on what was supposed to be

the happiest day of the Islamic calendar. It is becoming much reminiscent of the Jewish treatment of the Palestinians.

Our criticisms of the regimes are similar to those of the masses and we call for the exclusive Islamic solution of establishing shari`ah since we believe in Allah's statement: ﴿Establish the religion and don't be divided therein﴾ [42: 13]. And if it is not feasible through peaceful means, as history has repeatedly shown us, the only option left is jihad in Allah's cause. It wasn't long ago when Islamic scholars criticized those who took up disruptive methods against the government. Many of them have now changed. They can't afford to no longer stay quiet.

THE CORNER

Blended duality: Muslim and American?

SAMIR KHAN, THE CORNER

As the tenth anniversary of the September attacks passed us, the much re-formed Muslim identity in America continues to search for itself a place in an imbalanced world. It is a world that says faith and country should coalesce into a culturally accepted manifestation of religion. Inevitably, a secular world that most Muslim Americans feel obliged to be enslaved in.

While the world watches the revolutions taking place around the Muslim lands, one can't help but feel the inconsistency in the doctrine of the 'moderate' Muslims in America. It wasn't long ago that they were inherently opposed to taking up such antagonistic stances against any status quo. Life for the Muslim Americans really meant struggle without sacrifice, preferring an enemy's ballot box to receiving his bullet. But because their own kind have achieved major stripes of success back home - namely, an end to the fear of tyrants - the Muslim American community felt the need to show that open support for them. A contradiction of principles perhaps?

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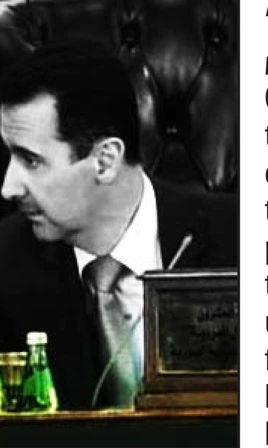

A repeat of the Hama debacle?

MUHANNAD, OPINION

On February 1982, the Syrian people rose up against their regime in Hama using arms but only to be quelled by the Syrian government forces, leaving the city in ruins. The revolution then lacked a solid policy towards the status quo leaving hundreds of thousands massacred. One number even suggests up to 40,000. So the question is: if the Syrians are to fight with arms again, would it lead to a massacre? If the people organize themselves under a resolute Islamic vanguard and employ an appropriate military strategy, it might have a chance in succeeding. Otherwise, the painful images shown on television will continue to dominate the news. The Libyan model is a case in point respectively as their uprising by way of arms has actually protected the population to a great extent. A call to arms in Syria should be made and a group organized to thwart al-Assad's genocide of the masses is becoming largely unavoidable.

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@heartheworld

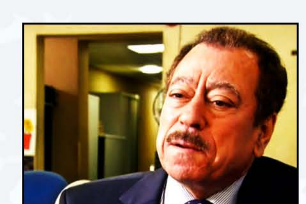
A collection of quotes from friend and foe

JOHN MILLER, Fmr Asst. Deputy of National Intelligence (Fareed Zakaria GPS):

"I think what actually keeps me up more at night is the much more likely scenario, perhaps less devastating (than an al Qaeda nuclear attack) of the effect of lowering the bar: having effective communicators, using social media and the web to reach out to the lone wolves and to say you can be alone or you can have the force of personality to gather just three or four people around you. And you can do something that's low-tech and low-cost but high yield. [...] This is something that they have honed almost to an art. And when we talk to the people who are stopped in these plots and say what got you started; if its here on U.S. soil, inevitably it was a mouse and a computer screen."

ADAM GADAHN, al Qaeda member (You're not held responsible except for yourself):

"Muslims in the West have to remember that they are perfectly placed to play an important and decisive part in the jihad against the Zionist and Crusaders. [...] The way to show ones appreciation and thanks for this blessing is to rush to discharge ones duty to his ummah and fight on its behalf with everything at his disposal."



ABDEL BARI ATWAN, Editor, al Quds al Arabi (The Clash of Civilizations?):

"It was the greatest pleasure in Bin Ladin's life when Bush administration sent their troops to occupy Iraq. It was the revival of al Qaeda. It was actually the re-birth of al Qaeda. [...] Usama bin Ladin succeeded by actually organizing the attacks of 11th of September; he provoked the Americans and he pushed them to fall in his trap."

SHAMUS KHAN, Sociologist (al-Jazeera documentary):

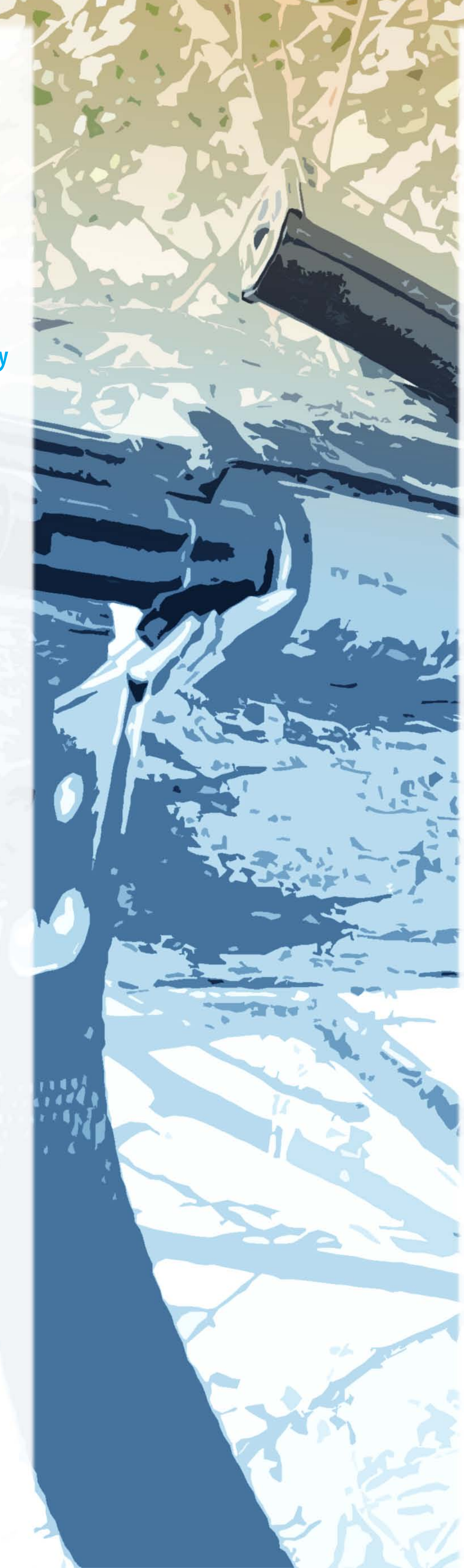
"The United States will look a lot like it looked a hundred years ago or a lot like much of what the world looks where a very, very small group controls an enormous amount of the political and economic power, and a very, very large group suffers."

MICHAEL SCHEUER, CIA 1982-2004 (The Image War):

"Bin Ladin's dislike for the United States, I think, was always more complicated than we took it to be. He's been very clear you know; we don't care - Bin Ladin's speaking - we don't care what you do in your countries. We wouldn't have it in ours clearly. But what we hate, what we're fighting for and what we're motivated by is the impact of your foreign policy: Your support for the Israeli's, your support for the Saudi Police State, your presence on the Arabian Peninsula, [...] Now after 9/11 your presence in Iraq, your presence in Afghanistan."

BRUCE HOFFMAN, Professor (The Clash of Civilizations):

"Here you had one man (Usama bin Ladin), in essence, a small group of followers attempting to stand up against the course of history or stand up and change the course of history to confront the world's remaining superpower, in essence, head on."

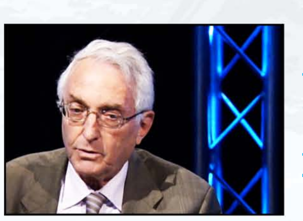


@heartheworld

A collection of quotes from friend and foe

JAMAL OSMAN, Journalist (Inside Story):

"Interestingly, I have investigated WFP (World Food Program) corruption in Somalia back in 2009 where we found lots of the food aid being diverted and sold in the open market. So it has been going on and the UN has been saying we are investigating and trying to improve. But the problem I think lies 'inside dealings', if you like. The WFP is responsible for delivering food aid to the needy, and they are nominating contractors or businessmen who are known by the UN itself to be corrupt, and that is where the problem is. Why would you ask someone who you know is corrupt to deliver food aid? That's what the WFP is literally doing. [...] To say al-Shabab are preventing aid [from] reaching is... not true and that's misleading. I have been to Somalia a number of times and I have been in al-Shabab territories; I got back from it two weeks ago. And there are over seventy local and international aid organizations on their book, if you like. [...] I think to say they have banned aid organizations is misleading and we have to be aware of the propaganda... So al-Shabab I don't think have prevented it but what they have done is to say to the WFP... and the big ones that they have fallen out with, "We won't let you operate in our area. You should be out of our area". [...] They (al-Shabab) do care [about the famine], and they have recognized the drought eight years ago. They [had] setup a committee to deal with the drought situation."



DR. GEORGES CORM, Fmr Lebanese Minister of Finance (Empire):

"The IMF (International Monetary Fund) is only implementing the main trend economic thought that you're looking at markets. Are markets free or not? Whether behind the freedom of markets, you have a financial or legal decree, you have a ransack situation, your productive economy is totally collapsing, the Fund and the World Bank and the EU doesn't care. They don't give a damn as long as you liberalize your economy."

ABDUR RAHMAN BAFADEL, Islah Party (Inside Story):

"We will take charge of al Qaeda better than him (Ali Abdullah Saleh)! [...] We will fight al Qaeda more sincerely and firmly because we want Yemen to be quiet and democratic!"

USMAN, al Qaeda member (The Intelligence War):

"Our jihad will continue all over the world. Our martyrdom bombers are on their missions against Americans, Jews, Indians and Russians... whoever is carrying out cruelties against Muslims. What next? What happened to the Russians before 9/11 and what happened to the Americans on 9/11... this will all happen again."

MOHAMED QUBATY, Fmr Yemeni Ambassador (Inside Story):

"I think the man (Ali Abdullah Saleh) lives up to his fame of being quite a person who is dubious, untrustworthy, dishonest and unpredictable. People expecting him to come out and speak about agreeing to the arrangements for giving up power, in a transfer of power, in exchange for immunity in which people have promised him for. And instead of that, he intends to spread the fire. He's already burnt himself previously, he's now intending to burn Yemen and perhaps even to spread the fire across the region and push the whole of the region into the furnace."

INSPIRE RESPONSES

responding to inquiries

E-MAILED QUESTION:

What is your analysis on the riots that took place across the United Kingdom?

John Brave

E-MAILED ANSWER:

After studying the issue at hand for sometime, it appears that it was a mixture of issues that caused the riots to sweep across the country. It's important to know this because it exposes to the world the frailty of one of the world's leading democracies. That is, how can the UK government dare fight to change Afghanistan into a democracy (minus shari`ah, of course) when their own backyard is in a mess? It's quite paradoxical of them to do so.

The British citizens rising up is not a surprise considering the complaints of the average people there. The student protests that occurred earlier this year confirms the largely discontented sentiment of the masses; they are simply fed up with their government. The intriguing thing is that a lot of these problems stem from the role the family units play in their homes and societies. Because the government has imposed a hands-off policy on the parents towards their children, it takes away the natural right of a mother or father to discipline their child accordingly. The child can dial the number for the police and land their parent(s) in jail should he/she lay a hand on them. When the right to discipline the child is taken away, it gives way to criminality.

There is also the issue of high divorce rates amongst the parents which in itself has a lot to do with adultery; a much encouraged act in Western societies, incidentally. When parents divorce, it almost always leaves a negative effect on the children who then turn to illegal and harmful stimulants to take them away from the pain. The sale and usage of drugs amongst the youth in the UK for example, is an embarrassing statistic for any government to have.

So government interference in the family sector is certainly a cause for such behavior. Another cause is related to the injustices of the state and police. The police especially have a history of imparting injustice towards the people. Due to the numerous complaints, they changed their policies and behavior towards the people recently, resulting in a punching bag approach; that was best displayed during the riots as the youth felt immortal from the police's grip for once.

Additionally, the issue of the social classes and poverty played a role. The overall majority of those youth were not from the well off communities; rather, many of them came from backgrounds where they have to make ends meet everyday.

Last but not least, the hip-hop thug culture - which is applauded in Western media - has a major effect on the way its followers think. Its music, which is the focal point of this culture, is the voice of the criminals (and criminal wannabes) in society. Some may argue that that's an overstatement. The utter reality is that the better part of their music is filled with criminal slogans of murder, gang allegiances, references to women as sexual objects, and the advocacy of the superiority of scantily clad women. From associating oneself to this thug way of life, nine times out of ten, a rebellious youth is born with detestable ethics.

So all the social evils that Islam has the solution to, are the problems of the British society. A return to the fundamentals of what is virtuous and immoral is a good place to start.

Equally, it can be argued that the politicians calling for law and order to fight corruption *are the slowest* in doing the same for what goes on in the upper levels of major corporations and government institutions.

E-MAILED QUESTION:

What is your take on al-Jazeera's series "9/11 Decade"? Do you agree to everything stated in it?

Rafiq Islam

E-MAILED ANSWER:

There were a few things we disagreed with. For example, their equating of al-Zarqawi's decapitation of "civilians" with America's helicopter incident leaked by Wikileaks, suggesting that both sides lost the media war in Iraq, is not politically correct. Firstly, the prisoners in al-Zarqawi's hands were not "civilians" but those who were actively participating in the building of America's empire. The ones killed by America however, had nothing to do with anything. Secondly, there is no statistic evidence to suggest that al Qaeda's support waned after the decapitations. As a matter of fact, al Qaeda's support has only grown throughout the past few years.

Another thing was that they admitted that they held back on showing some of Shaykh Usama's tapes because of it being full of religious discourse. By doing that, they actually alter the image of al Qaeda since we are *all about* religious discourse; everything we do, say and plan is from religious backing. So his tapes would give the masses an idea of how he came to his political conclusions of taking up war against the West.

Finally, throughout their series, they tend to look at the past ten or so years in light of the revolutions taking place around the Muslim world, concluding that al Qaeda is no longer relevant and that the clash of Islam and the West is a concept that's going downhill. We argue that their understanding of the revolutions is erroneous by placing it over the events of jihad. We say that the revolutions and the global jihad are events that are both growing together on the same level. With the people struggling to remove the tyrants, this only makes our job of da`wah easier. With some of the tyrants gone, the ruthlessness of their aggression against Islam and the Muslims also vanishes.

Al-Jazeera has seem to forgotten that we are an Islamic movement and that anything that is in the benefit of Islam's establishment is what we wholly support. Shaykh Ayman al-Zawahiri, for example, called to sparking revolutions in Egypt years before they actually occurred; this is more than enough evidence that we support activities that further helps the cause of Islam, even if jihad is not used.

The clash of civilizations is far from over unlike what al-Jazeera presumed. To assume that this idea is going downhill is to live in a fairytale world. A glance at the recent protests in Egypt against the Israeli embassy is a proof of this. Do such protests benefit America or their archenemy, the mujahidin? Also, are the Muslims worldwide now going to forgive and forget everything America has done in the past? We highly doubt that especially when their aggression on the Muslims continue.

Lastly, we have seen images on Press TV — an Iranian channel — of Egyptians burning American flags at the protests and chanting anti-American slogans. Why does al-Jazeera fail to display these images? We believe it's because they have an agenda.

Inspire is looking for...

- People who can preserve permanent internet links for all of the magazine issues
- Sisters who can write on women-related issues
- Persons who can help the Inspire team with research & translation

DID YOU KNOW?

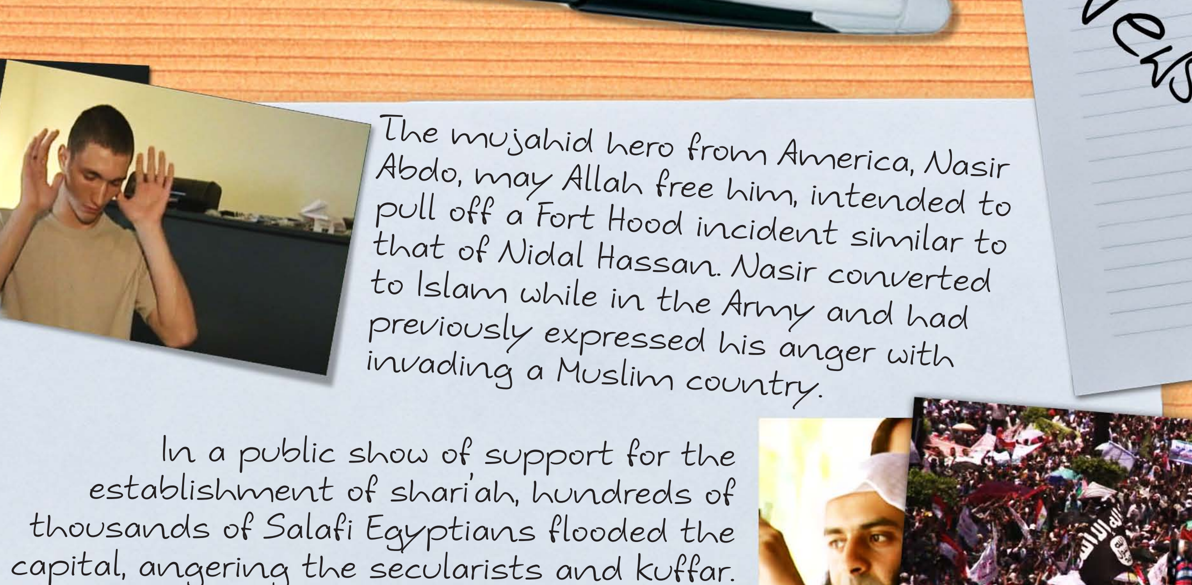
When a mujahid was martyred in Abyan after clashes with the apostates, his body released an unusually strong fragrance that surprised the mujahidin. When he was taken to the hospital, everyone was shocked as to how beautiful and strong the scent was as it filled the entire building. The brothers there made *takbîr* and weeped.

QUESTIONS | we should be asking

- Was it not a sign that Hurricane Irene occurred in around the same region as the earthquake? The same region that is launching its global war against Islam?
- Why hasn't the media and Western analysts been noticing al Qaeda's black and white flag of "There is no God but Allah and Muhammad is his Messenger," being hoisted above the crowds of the Arab revolutions?
- Is Iran's tacit approval of Syria's actions a sign as to how they view Sunni's?
- Will the so-called 'moderate' Muslims blatantly condemn America for its criminality the way they now dauntlessly condemn the tyrants in the Muslim lands?
- Is it really that wrong for al-Shabâb to ban foreign aid organizations that are known for money laundering and corruption?

بسم الله الرحمن الرحيم

News Flash



The mujahid hero from America, Nasir Abdo, may Allah free him, intended to pull off a Fort Hood incident similar to that of Nidal Hassan. Nasir converted to Islam while in the Army and had previously expressed his anger with invading a Muslim country.

In a public show of support for the establishment of shari'ah, hundreds of thousands of Salafi Egyptians flooded the capital, angering the secularists and kuffar. Additionally, pro-mujahidin supporters were found protesting in Bahrain against the Shi'a.

The riots that took place across the UK had left the country in over $350 million dollars in damage. The motivations appear to be a mix of social ills.

The trial of Hosni Mubarak and company would have appeared to be paradoxical to the world just a year ago. It's perhaps a signal that Allah is changing the ummah's state of affairs for the better in the near future.

In what was described as one of the most bloodiest attacks on the Americans since the invasion of Afghanistan, 30 US Soldiers were killed after their helicopter was shot down. We congratulate our brothers there.

THE CORNER

Blended duality: Muslim and American?

continued from page 3

A new way forward? If truth be told, it's more like they have found themselves deeper in the Muslim American dilemma grave which they've dug up for themselves.

Earlier this month, the BBC ran a two part segment entitled, "American Muslim" which displayed the distance Muslims have gone in letting go of their religion and the efforts they've made in proudly exhibiting that. All of that trouble for nothing really. The right wing is on the rise in the political sphere and is not planning on building any bridges with the Muslim community; in fact, they only intend to make matters worse for them. And everyone knows that getting into the upper echelons of government as a traditional practicing Muslim is troublesome as it will never extinguish the suspicions and anger surrounding those who reject the Muslim faith. Even some of the most highly educated are no exception. This racial culture exists in every rank and file of the American civil population.

In view of the fact that the Muslim Americans are an inexperienced and impressionable community that doesn't learn from its early history in the Muslim lands, it's needless to say that it will continue to be in an identity predicament much like a midlife crisis. Much of the American Islam is fashioned by how the Muslims view themselves by the outsiders. It has even come to the point where scholars produce *fatâwâ* in favor of the American army so that a Muslim would be unable to penetrate it from within. This is on account of their fear of living a difficult life; changing the religion thus appeared as a less formidable alternative for them.

The BBC documentary concluded by showing that the duality of being Muslim and American is feasible by quoting Congressman Keith Ellison as saying that if a five year old Muslim dreamt of becoming president, that shouldn't be a problem. Apparently, it was said in defense of everyone's right in America to be as they wish and that a person's religious choice should not be the determining factor in whether or not that dream can come true. The problem with this is that people like Keith are trying to erase that line - that is, the boundary set by Allah - between *ĥalâl* and *ĥarâm*, and as a result between Islam and *kufr*. Although not all 'moderate' Muslims may agree with Keith on every issue, they support the fundaments of erasing that very line nonetheless. The implication of this is that it runs into a multitude of problems and clashes with the *Kitâb* and Sunnah. For example, even though Allah says it's a necessity to rule by shari`ah, it is entirely irrelevant to these people to judge by His law. Becoming one of the "*fâsiqûn*," "*dhâlimûn*" and "*kâfirûn*" (as is stated in *Şûrah al-Mâ'idah*) seemingly doesn't cause much worry to these Muslims. There are countless of examples of this subtle attitude of, "I don't care what God says; I'm a Muslim American," found not only in ordinary Muslims but in their organizations, imam's and leaders. When the layers are peeled off one by one, it comes down to Muslims throwing the Qur'an behind their backs similar to the way Allah described the Jews in *Şûrah al-Jum`ah*.

To say one is proud of being American is not merely a cultural declaration but one of allegiance. With that said, are they proud of how the American heritage commenced with the slaughter of the Native Americans? Are they proud of having a *ribâ*-based economy that makes the rich richer and poor poorer and exploits the wider world, especially the LDCs (Less Developed Countries) through some of its major corporations? Are they proud of associating themselves with a nation that continues to maim and kill the ummah around the world both directly and indirectly? Are they proud of paying taxes that are converted into bullets and missiles that penetrate the bodies and homes of the downtrodden Palestinian Muslims? Or are they proud of being American because being one welcomes cowardice and hiding one's head under the sand is conventional behavior while the real problems exasperate throughout the Muslim lands?

To be a Muslim is one thing while to be an American is another. To be the latter is to undertake what Allah detests and to overlook the religious texts for the sake of creation. The mujahidin that have come from America have been exceptional role models for the rest of the ummah there. They risked their lives for a greater cause, evocative of the transition of the *Şaĥâba*'s lives in their rejection of the Quraysh's leadership for the favorable acceptance of Muhammad's ﷺ guidance. They became landless for the sake of fighting for the construction of an Islamic one.

jihadiSPHERE

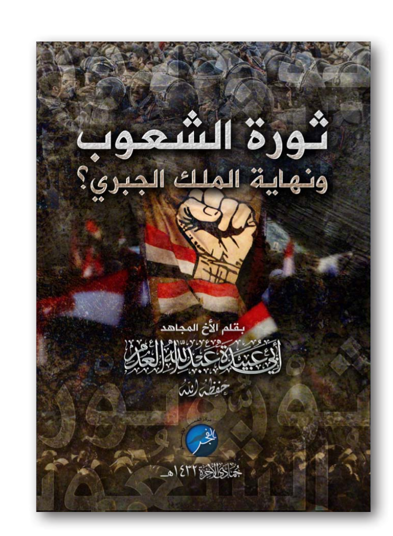
Reviewing the latest books and articles concerning the ummah & the jihadi thought

Reviewing the latest books and articles concerning the ummah & the jihadi thought

jihadiSPHERE

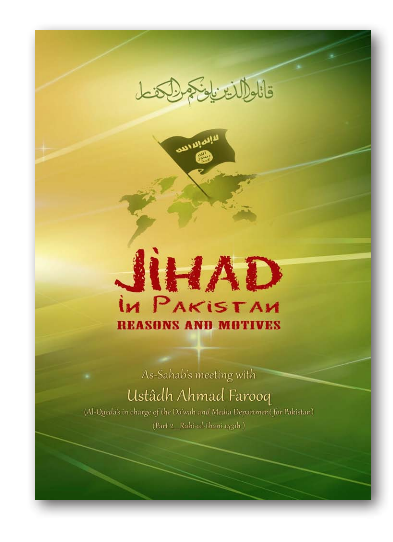
The ummah's new phase in face of the revolutions

Our first look will be Abi Abidah Abdullah al-Adam's article released from al-Fajr Media entitled, *"The People's Revolution: Is it the end of the tyrannical kingship?"* In light of the hadith narrated by Imam Ahmad about the different phases that this *ummah* will go through and finally ending up in a time where the caliphate returns, the author poses the question: with the people's revolution in the Muslim lands, are we witnessing the tyrannical kingship phase out for the return of Islamic rule? All you have to do is look at what's happening in the Islamic world, the author argues. Jihad is on the upsurge globally, the masses are fed up with the apostate rulers, their fear of them has dissipated and a return to the way of the *ṣalaf* is becoming highly popular in many parts of the world.



Comprehensive interview on the jihad in Pakistan

In a two-part interview conducted by As-Sahab Media with al Qaeda's *da`wah* and media manager in Pakistan, *Ustâdh* Ahmad Farooq, entitled, "*Jihad in Pakistan: Reasons and Motives*," he reveals in quite a comprehensive manner why the jihad in Pakistan took off. In it he discusses the *fiqh* of defensive jihad, the events which led to fighting, Richard Holbrooke's role in Pakistan, why the rulers have become apostates from juridical and Qur'anic exegetical perspectives, and finally some of the interior issues such as the lying media and the system of charlatanism. An important point he makes in regards to the objectives of the jihad is that it is not to be done to merely "overthrow Zardari and install the head of some religious organization in his stead," rather it is to "uproot the structure as a whole, along with all of its institutions and infrastructure."



The Scholars after the revolutions

Al-Ma'sidah Media published an article by Shaykh Muhammad Salim al-Majlisi entitled, "*So the scholars stop participating in the creation of tyranny*." Shaykh Muhammad discusses how the scholars should be at the forefront of calling for the end of tyranny as it is their religious responsibility. When the revolutions started taking place, many of the scholars started to echo the same slogans. The Shaykh wondered why so many of those scholars were late in their repelling of the tyrants. He then mentions some of the stories of heroism from the classical scholars who spoke the truth in face of the tyrants and calls for the scholars of today to do likewise.

East Turkistan after the Cold War and 9/11

On a fascinating subject by Dr. Akram Hijazi entitled, "*East Turkistan after the Cold War and 9/11*," he describes the shocking situation in Xinjiang, home to over millions of Muslims. The essay starts off comparing China's claims to the region with the historical facts. Xinjiang, the author argues, was the name given by China to East Turkistan after being colonized by them in the late 1800s. They used excuses similar to that of the European colonizers such as it being a "primitive community" and a "community without history." China had even dismissed some of the ethnological points pertaining to the region's history in their recent title, "*White Book*", claiming that historians - even those dating back to over a thousand years, had fabricated a theory which claimed that Xinjiang is in fact "the homeland of the Eastern Turkistan people".

The author goes on to say that East Turkistan's resources have proven to be China's economic backbone, thus making social disorder in the region completely intolerable. With a history rife of anti-Islamic behavior, China has banned regular Islamic practices, including the harboring of religious material such as the Holy Qur'an. As a result, hundreds of thousands of Muslims were affected by it, through either mass arrests or murder. Dr. Hijazi details some of the religious oppression endured by the Muslims from the hands of the Chinese government, by looking over official government documents and other resources. Another tactic of the Chinese government is to employ mass migration of the Han nation - the dominant ethnic group in China - in order to disintegrate the Turkistan population of around 25 million. Because of this, the Uyghur population has faced social marginilization to the extent that they cannot even work with many Han ethnic corporations due to stringent laws that prevent them from doing so.

Dr. Hijazi also brings to the readers attention that the Chinese government did its best to use the event of September 11th to its advantage, citing that all forms of opposition to its rule - be it even peaceful activists who demand regional autonomy and self-government - are accused of terrorism and are jailed and sometimes executed. The "war on terrorism" gave the Chinese legitimacy to supress the Uyghur people even within the nations included in the 1996 Shanghai Five platform pact.

The essay is a must read and an eye-opener for those who aren't familiar with the history and current affairs of East Turkistan.

NOTICE

If there is a book or essay you want us to review here, please contact us. See the contact page for details.

Shuhadâ' Arabian Peninsula

"Whoever died **without** fighting in Allah's Cause **nor expressed** any desire (or determination) for Jihad **has died upon a type of hypocrisy**."

- Prophet Muhammad

In our ***Shuhadâ' Arabian Peninsula*** section, we will be sharing their images, their lives and the legacies they left behind. We ask Allah to accept all of them and to grant us *shahâda'*.

SHUHADÂ' COLLECTION

The martyrdom of the Commander Abu Ayman

Shaykh Ibrahim al-Banna

Praise be to the One who said: ﴿**And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not**﴾ [2: 154]. And may peace and blessings be upon His Messenger ﷺ who said: "*In the name of whom the soul of Muhammad is in His hands, I wish I could fight in the path of Allah and then be killed and then fight and be killed and then fight and be killed*."

Today we say our farewells to Abu Ayman al-Masri, Bakr bin Sa`eed Muhammad Numaan, a hero of our ummah and one of its knights, who passed away in the land of Aden-Abyan. A man who has stood against the tyrants of the Arabian Peninsula and whom the apostate media has announced his death several times after every failed operation led by their armies, and yet Allah would protect his servant Abu Ayman and expose the lies of the government media. But now Abu Ayman had an appointment with martyrdom, a status that he'd strive to reach for a long time.

Abu Ayman was one of the members of the Jihad Movement in the city of Bani Suwaif in Egypt. He left Egypt to flee the persecution of the tyrant Hosni Mubarak spending some time in Sudan and Jordan before settling in Yemen where he worked with his brothers including Abu al-Hassan al-Mihdar, may Allah have mercy upon him.

He stayed in Marib, in Husun Âl Jalâl and was a companion of Shaykh Abu Ali al-Harithi, may Allah have mercy on him[1]. He was with Abu Ali when the military sent forces from the Republican Guard to Marib in order to capture the mujahidin. The Republican Guard forces were defeated and their commander was killed and a few of their armored vehicles were destroyed. Then he and Abu Ali al-Harithi moved to al-Jawf. During a trip with Shaykh Abu Ali between Marib and Shabwa, a U.S. drone fired a missile on the vehicle killing Abu Ali and some of his brothers. Abu Ayman and a few other brothers were not harmed as they were in another vehicle.

In the following stage of the jihad of Abu Ayman, he helped with the travel arrangements for those brothers that wanted to join the mujahidin in Afghanistan, Iraq, Somalia, and Algeria.

When the twenty three brothers broke out of the Political Security Prison in Sana'a, he hosted a group of them in his house becoming a *muhâjir* and an *anşârî*

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1 The Abu Ali al-Harithi mentioned here is not the same as the one who was killed recently by a U.S. drone strike in Abyan. Rather, this is in reference to Abu Ali al-Harithi who was the head of al Qaeda at the time and was martyred in 2002.

at the same time. Abu Ayman carried upon his shoulders the effort to re-establish the al Qaeda organization. He took advantage of the escape of the brothers from prison to contact the brothers that he knew and in doing so, he visited me to ask if I would join hands and help the brothers who left jail and who were going through difficult circumstances and were being continuously pursued by the security forces. Allah made it possible for me to meet brother Abu Ayman again in his house. At that time Shaykh Abu Basir, Abu Hurairah and Gharib al-Taizi were staying with him and we began the necessary arrangements for the establishment of al Qaeda in the Arabian Peninsula.

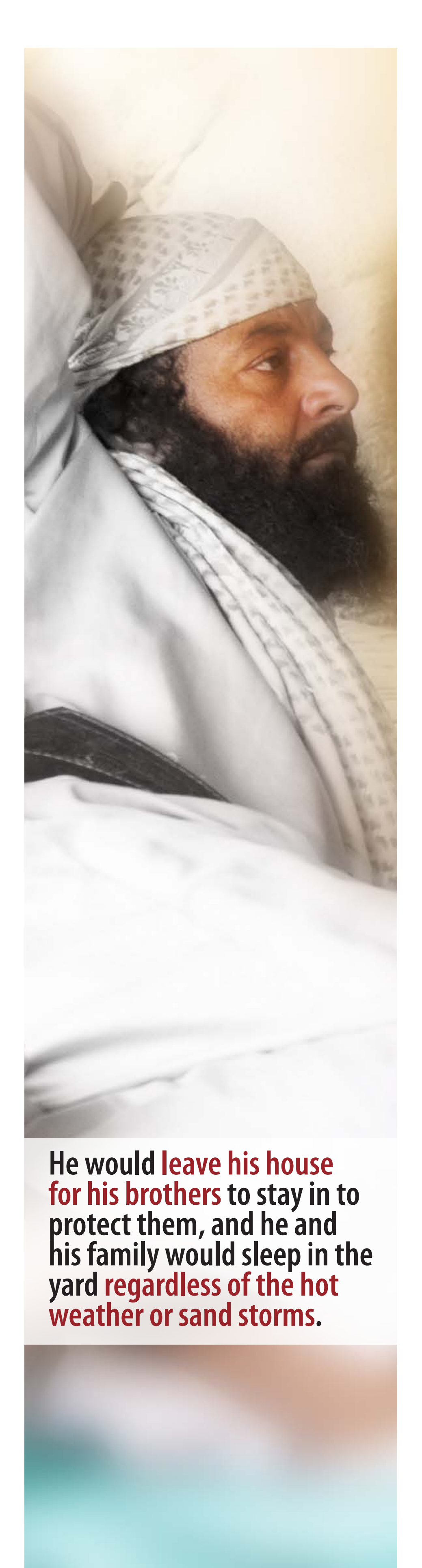
Abu Ayman was a generous brother with an outstanding character. He was in the service of his brothers. He was forgiving and would not turn down a request from any of his brothers. He was like a father for them and would always guide and provide them with advice. He was courageous and was known for asking his brothers to allow him to perform a martyrdom operation. That was his love for Allah and his desire to fight the enemies of Allah. His opinion was invaluable to his brothers. Through his efforts, he brought the brothers together under the leadership of Abu Basir in an effort to bring an end to disunity.

He lived off of a farm where he worked hard to support his family. In the first days of the work, he would even support his brothers. I have seen from this brother something that I would rarely find in anyone else. He would leave his house for his brothers to stay in to protect them, and he and his family would sleep in the yard regardless of the hot weather or sand storms. He did this for months even though he had young kids and Shaykh Abu Basir, Abu Hurairah, Gharib and myself would stay indoors. His house not only hosted us but before us was the place where Shaykh Abu Ali and Hamza al-Qiyadi, may Allah have mercy upon them, would stay. He would sacrifice anything for the sake his brothers. Since he was organizing the communications for the mujahidin, news reached us that his house would be bombed to get rid of him. We had to leave his house and he left with us to arrange for a new place to stay.

Abu Ayman had a wide circle of acquaintances with many Yemeni tribes and was very much liked by them. He used to deal with them with their own customs and spoke their dialects. He was kind towards his neighbors. When the news of his martyrdom reached them he was mourned by their men, women and children.

He participated in many operations against the apostates and crusaders. He was part of the USS Cole and Lindberg operations and was the Amir of the battle of Marib. His participation was present in many other operations.

He was also one of the commanders in Abyan. When the brothers succeeded in taking Zinjibar, the capital of Abyan, they laid siege to the "Gulf 20" soccer stadium and succeeded in taking it after clearing the forces based in it. The stadium was taken in order to complete the siege of the 25th Mechanized battalion which is a main battalion of the Yemeni army. This is when forces came together



He would leave his house for his brothers to stay in to protect them, and he and his family would sleep in the yard regardless of the hot weather or sand storms.

to prevent the fall of Aden from the hands of the mujahidin. The mujahidin brothers succeeded in turning back five attacks by the army, killing many soldiers in the process and taking huge caches of booty. The support of Allah for the mujahidin was clear. During one attack, six mujahidin armed only with their AK-47s succeeded in disabling 2 tanks and a few vehicles and single-handedly turned back the military convey after Allah struck fear into their hearts. The soldiers fled the battleground leaving their weapons behind them. Allah says: ﴾You did not kill them but it was Allah who killed them﴿ [8: 17]. And Allah says: ﴾And how many of a small band defeated a large band by the will of Allah﴿ [2: 249]. And Allah says: ﴾If Allah grants you victory no one can defeat you﴿ [3: 160]. Allah is with His mujahidin servants: ﴾And those who strive in Us, We will guide them to our paths and Allah is with the good doers﴿ [29: 69].

I met Abu Ayman in the front line of Dawfas in Abyan and spent a few days with him. He was disheveled and covered in dust. He would take shade under thorny trees in the very hot summer of the Yemeni coast. He would plan with his brothers and organize his soldiers. I found him teaching the brothers how to use the artillery guns that were taken as booty from the army. He was continuously moving from place to place and whenever I would head somewhere I would find him ahead of me. Even though he was gentle and kind, in the battlefield he was strict and firm. In his home I knew him to be very kind and humble and in the service of his brothers, and I saw him in the battlefield as a lion of courage with a presence that radiates steadfastness in whoever is around him.

An American-Saudi-Yemeni coalition force launched a land, air and sea attack in which Abu Ayman fought them courageously. I met with Shaykh Ibrahim al-Rubaish and he told me that he met Abu Ayman two hours before his martyrdom. Abu Ayman was smiling and he asked some brothers to join him in going to the front line. One of the brothers had a white T-shirt on so Abu Ayman told him to stay back because the color of his T-shirt would stand out and give away their location. Instead of staying back, the brother took off his T-shirt and joined. In the battle, Abu Ayman was struck by machine gun fire from a helicopter. May Allah shower him with His mercy and grant him paradise.

Abu Ayman was a *shûrâ'* member of the al Qaeda Organization in the Arabian Peninsula. He was one of those brothers who were carrying the organization on their shoulders with patience and sincerity.

We miss you O Abu Ayman and we only say what pleases Allah. We all belong to Allah and we will all return to Him. We witness that you have fulfilled your duty so sleep comfortably until we meet in Paradise by the will of Allah. May peace be upon your soul amongst the eternal!

The war of kufr on Islam and its seed,
Resulted in battalions uprooting Crusader weeds.

Only the men of tawĥîd uphold the creed,
Making the cowards flee in groups of seas.

Muwahid: Pious, Hospitable & Stouthearted

Abu al-Abbas

Ali Sa'eed Hussain Jameel, better known as Muwahid, was the humble friend we all came to know and love. His regular interest in his brothers and hospitality towards them quickly made him one of the most beloved of the *Anşâr*. He was hard working and always busy in reconnaissance work as well as military operations against the army of *shirk*. He was also a prominent figure in the ranks of *da`wah*, calling the people to *tawĥîd* and jihad.

Muwahid – may Allah have mercy upon him – joined al Qaeda in the Arabian Peninsula in its early stages. Because of his hospitality, he became one of the pivots in the movement, providing major support to the brothers. His house was always open to the brothers, thus making it one of the most significant mujahidin shelters. Because of this, the leaders of apostasy in Yemen placed him on their most wanted list. But that didn't bother this bold lion, for his heart was only concerned about success in the next life; meeting with the Prophet ﷺ and resting in al-*Firdaus al-`Alâ* for eternity.

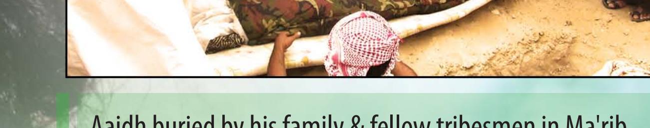
When I first met Muwahid, he struck me as a very down-to-earth individual although he was large and well-built. A brother introduced me to him as one of those that took part in the battle for Ma'rib. He was the first person I met that took part in that event. It was after the battle of Ma'rib that the name of al Qaeda in the Arabian Peninsula gave the *murtadîn* nightmares. Muwahid was one of the brothers that helped attack an enemy's convoy before the battle. The battle then commenced when the apostates surrounded the house of Aaidh al-Shabwani, may Allah have mercy upon him.

He lived a simple life and chose the possessions of the *âkhira* over the *dunyâ*'s. He was a *mu'min* that had wonderful qualities such as good humor, piety and courage. He would never speak ill of his brothers and sought to make those around him happy. He was an outstanding poet and had written quite a few poems that were later sung and recorded as *nashîd*'s by the mujahidin.

If there was ever a problem between the brothers, he was the quickest to quell it by taking the brother(s) to the side and advising them humbly. Nearly everyday, if he had the chance, he would exercise for a few hours; staying in good shape was important to him seeing that jihad is hard on the body. He loved to spend his time with Islamic books to gain knowledge but because most of his time was spent traveling around for the jihad, he was unable to pursue that as much as he wanted.

Muwahid was the Amir of Ma'rib for a number of years until his role changed. He later played a major part in the opening of Abyan. He was specialized in shooting mortars and had marksmanship. He took part in many battles and usually played the role of an Amir. His knowledge of weaponry, guerilla warfare and Yemen's landscape was exemplary.

He was martyred with other brothers in Abyan when the *murtadîn* attacked them. We ask Allah to accept Muwahid amongst the *shuhadâ'*. ▯



Aaidh buried by his family & fellow tribesmen in Ma'rib

Aaidh singing a *nashîd* with Fawaz on a mujahid's wedding

Aaidh al-Shabwani: The Great *Anşârî*

Abu al-Qa`qa

May Allah's mercy overshadow you O Aaidh! You have proven to the mujahidin your allegiance and love for Islam. May Allah be pleased with you! You have confirmed the path of the Prophets through your actions and were willing to die upon that when the armies of godlessness and despotism were in pursuit of you.

He was Aaidh Saleh Muhammad Jabir al-`Abeedi from Ma'rib. His house was where the famous battle of Ma'rib took place in which many tanks surrounded it and a countless number of apostate soldiers bombarded it. With the help of Allah alone and trust in Him, Aaidh and seven other brothers disfigured their ranks, bringing devastation to the army of apostasy.

Aaidh quickly became one of the most wanted mujahidin in Yemen due to his harboring of the people of paradise in Ma'rib. Because of people like him, al Qaeda in Yemen took off with great force and speed.

Aaidh was always found doing either of two things: conversing with his brothers or remembering Allah. He lived such a simple life and dedicated it wholly to Allah, The Exalted.

He, may Allah have mercy upon him, took part in many battles and fought ferociously despite having a limping problem in his right leg. He always maintained a positive attitude with it and never expressed any dissatisfaction. In battle, no matter the conditions, he never tired and was always able to adapt to his circumstances. His patience was meritorious for he was able to fight in battles for very long periods of time.

When I first came to Yemen, the brothers would relate to me stories of Aaidh and the miraculous battle of Ma'rib. He was a brother I yearned to meet.

One time while sitting with a few mujahidin and discussing some issues, a brother came and sat before me. I never met him before. He was small in stature but great in *akhlâq*. He was always smiling and continously welcomed me to Yemen. After an hour or so, one of the brothers turned to me and asked, "Do you know who this brother is?" I looked at him and said, "No, I don't have a clue." All of the brothers laughed. "This is Aaidh al-Shabwani." My mouth dropped and I was in shock. One of the most dangerous and important figures of the jihad in Yemen was sitting right before me, smiling humbly. I didn't know what to say except to thank him for his efforts of supporting the mujahidin.

He was always on the frontlines during the battle for Abyan. He was martyred when a military helicopter belonging to the army of al-Aswad al-Ansi rained bullets of infidelity upon him and his brothers, killing him instantly. Aaidh was loved greatly by the brothers and losing him was like losing a family member. We ask Allah to accept him. ▯

HISTORY & STRATEGY

THE JIHADI EXPERIENCES

THE MAIN ARENAS OF OPERATION FOR INDIVIDUAL JIHAD

ABU MUS'AB AL-SURI

The Islamic ummah is vast and so are the arenas in which targets and interests of the invader enemy are present. It is furthermore impossible *for all the youth* who want to participate in the Resistance to travel to the arenas of [open] confrontation. It is even unlikely that such Fronts should emerge in the foreseeable future. Hence, our method should therefore be to guide the Muslim who wants to participate and resist, to operate where he is, or where he is able to be present in a natural way. We should advise him to pursue his everyday life in a natural way, and to pursue jihad and Resistance in secrecy and alone, or with a small cell of trustworthy people, who form an independent unit for Resistance and for the individual jihad.

Regarding the priority of arenas in which we must strike the enemy, the list of priority arenas is as follows:

A. Wherever you hurt the enemy the most and inflict upon him the heaviest losses.

B. Wherever you arouse Muslims the most and awaken the spirit of jihad and Resistance in them.

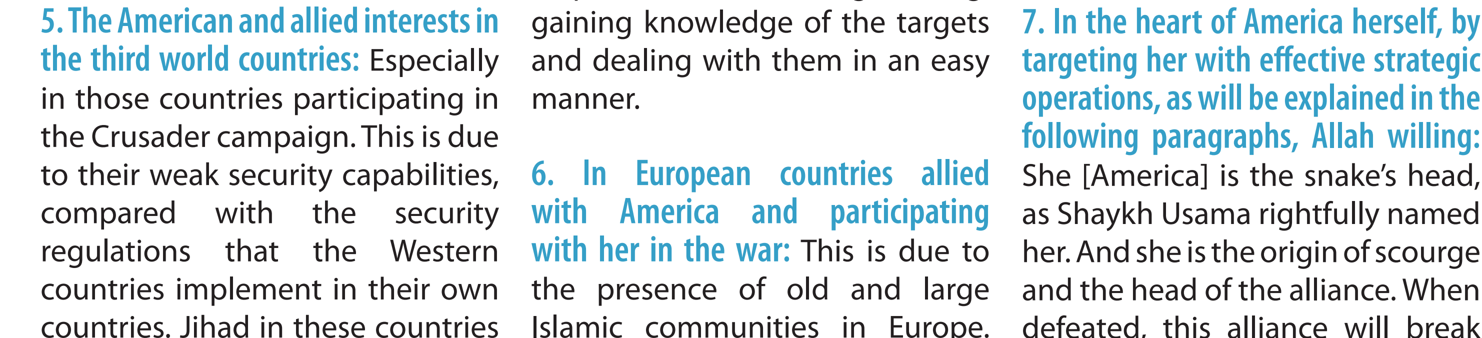
Thus, the list of arenas, arranged according to their importance, is as follows:

1. The countries on the Arabian Peninsula, the Levant, Egypt and Iraq: This area contains the holy places, the oil, Israel, the countries encircling her, and the American military and economic presence, and it is the fundamental and final site for the victorious group (*al-ţâ'ifah al-manŞûrah*) for all time to come.

2. The countries of North Africa from Libya to Mauritania: There are Western interests in this region, especially those of the main European countries allied with America in the NATO.

3. Turkey, Pakistan, and the countries of Central Asia: They contain the second largest oil reserves in the world, and America's strategic interests, military bases, and main economic investments. They have large and historical Islamic movements, which are regarded as being a strategic depth for the Arab jihadi and Resistance movements.

4. The rest of the Islamic world: The Americans and their allies have interests and a presence in this region. The Islamic world as a whole contains the main backbone of the Resistance, which is the Islamic Nation's youth sympathizing with its causes and wishing to participate in the jihad and the Resistance. It is a backbone consisting of hundreds of millions of Muslims.



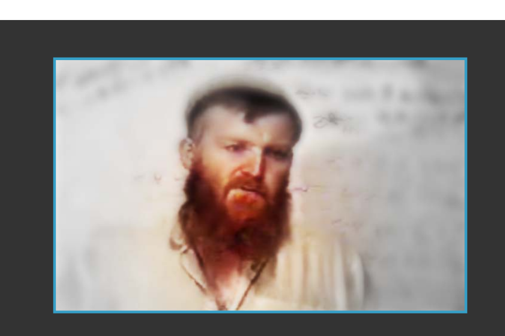
5. The American and allied interests in the third world countries: Especially in those countries participating in the Crusader campaign. This is due to their weak security capabilities, compared with the security regulations that the Western countries implement in their own countries. Jihad in these countries rests fundamentally on the shoulders of the mujahidun who basically reside in those countries, and live a normal life there. This helps them in moving, hiding, gaining knowledge of the targets and dealing with them in an easy manner.

6. In European countries allied with America and participating with her in the war: This is due to the presence of old and large Islamic communities in Europe. Their number exceeds 45 million, and there are communities of millions in Australia, Canada and South America as well.

Especially in Europe, because of its closeness to the Arab and Islamic world, and the intertwining of interests between them, and because of all the movement and transportation between the two. The Muslims in those countries are like Muslims everywhere; the religious duty of jihad, of repelling the enemy and resisting him, rests on their shoulders in exactly the same way as for Muslims in their own countries [i.e., Muslims residing in the Arab and Islamic world].

Action in Europe and those countries must be subjected to the rules of political benefits versus political harms, judged against the positions of the European governments. At the same time, one has to adopt a strategy of winning the support of the people, and avoid harming them. I will present this in detail in the political theory of the Resistance, Allah willing.

7. In the heart of America herself, by targeting her with effective strategic operations, as will be explained in the following paragraphs, Allah willing: She [America] is the snake's head, as Shaykh Usama rightfully named her. And she is the origin of scourge and the head of the alliance. When defeated, this alliance will break up, and we will move to a new historical era, Allah willing. ◻



TAKE THE INSPIRE CHALLENGE!

The answer to the question found in the table of contents is C, Abu Usama al-Misri.

Abu Usama al-Misri (a.k.a, Shaykh Abd al-Aziz Ali) was one of the most prominent military figures in the Muslim Brotherhood during the 1940s. He had participated in the Palestine war in 1948 and the battle against the British in the Suez Canal in the early 1950s. He then left to Jordan to help the PLO after which he took part in some campaigns. In the early 1980s, he offered his assistance to the mujahidin in Syria. It was during this period that al-Suri met him and studied military explosive engineering under him for two months. In the late 1980s, Abu Usama traveled to fight in Afghanistan even though he was 65 years of age.

"...In taking a territory, the conqueror must arrange to commit all his cruelties at once, so as to not have to recur to them every day."

NICCOLO MACHIAVELLI

LUST & FEAR

An insight into the Pakistani Army & its role in the Crusades

ABU OBAIDAH AL-ISLAMABADI, HISTORY & STRATEGY

One day, while together on a military exercise[1], a Major from 1 Frontier Force Regiment of Pakistan Army showed me his diary. It was a meticulously crafted personal notebook but what really intrigued me was a list on its initial pages. The list contained the names of all the commanding officers of 1 Frontier Force Regiment in a chronological order and to my surprise; the list was dating back to the year 1757. This was the year when British East India Company captured Bengal in a major battle against the Muslim ruler Nawab Siraj-ud-Daulah at Plassey. "So, your Battalion fought against the Muslims in 1757?" I asked the Major. A glitter of pride appeared in his eyes, "Yes, and the British government and military acknowledge our services till today!"

1 The author is an ex-Pakistani Army serviceman. This article is a readers contribution.

Sadly, the Major of Pakistan's Army was telling the truth. Many of the battalions of Pakistan's Army have continued to exist since British occupation of India. In those days, about 80% troops of the Royal Indian Army were Indians[2] but commanded by the British officers. One cannot resist appreciating the cunning of the British, how smartly they subdued the Indian population using the soldiers recruited from the very same population. The Muslim rule in India ended in 1857, exactly 100 years after the battle of Plassey, with the British East India Company taking over control of most of India. This defeat could be attributed to the indulgence of Muslim rulers in the worldly pleasures and divergence from the Islamic shari`ah, but surely the Royal Indian Army played an important role in bringing victory to the British. The unequivocal loyalty and subordination of today's Pakistani Army to the anti-Muslim Crusader alliance may surprise some people but it is a historical fact that the troops from this area have always been loyal to the British and were especially instrumental in undermining the independence movement by other Indians in 1857. The forefathers of present day's Pakistan Army under the leadership of British commander Brigadier General John Nicholson were mobilized from North Western India (present day Pakistan) to fight against Indian freedom fighters who were trying to restore the authority of the Muslim Mughal Emperor in Delhi[3].

After 1857, the forefathers of the present day Pakistan Army have also fought against the Muslims under the leadership of the British in the second Afghan war (1878-80) as well as in the First and Second World Wars. Participation of these so-called "Muslim troops" in the First World War is of great importance as they helped the British abolish the Islamic Caliphate completely for the first time in the 1400 year history of Islam. These "Muslim troops" participating in the World Wars were strongly supported by pro-British "Muslim" politicians such as Muhammad Ali Jinnah, the man who was to later become the founder of Pakistan. British rule in India officially ended after the Second World War (1939-1945) and the status of "superpower" on the global stage was transferred to the United States of America. Pakistan was soon created after the Second World War in 1947 and the Royal Indian Army was also divided into an Indian and Pakistani Army. The partition of India was solely in British and Americans' interest but the Pakistani Muslims were deceived into believing that the aim of Pakistan's creation was to establish Islamic shari`ah in the newly acquired piece of land. After the partition, politicians and military Generals loyal to the West showed their true color and instead of implementing Islamic shari`ah, they decided to rule the new country according to the same old British colonial laws. Alternatively the Pakistan Army, with the financial, political and military support of its American and British masters, actively seized any attempt to implement the shari`ah in Pakistan, thus causing great difficulties for Pakistani Muslims in the last 63 years.

Even today, the Pakistan Army's battalions of British ancestry are not shy of boasting about their loyalties to the British masters. A notorious battalion of Pakistan's Army called Guides Cavalry still wears a red piping on their collars to commemorate the wounding of their officers by the Indian freedom fighters (referred to as mutineers by the British) during the war of Indian Independence[4].

A – **Nicholson's obelisk,** erected in 1868 and still standing near Islamabad.

2 The Indian Mutiny, Spilsbury Julian, Orion, 2007.

3 1911 Britannica article on John Nicholson.

4 Hayauddin, Maj Gen M. (1950). *One Hundred Glorious Years: A History of the*

Genocide of Bengali Muslims by the Pakistan Army in 1971.

The Pakistani Army is not just restricted to covert means to keep its grip on the Muslims of Pakistan, but these blood thirsty rogues are ready to spill any amount of innocent blood if their evil rule is challenged. The numbers of Muslims murdered by Pakistan's Army in the last 63 years are hard to estimate but they can easily run in the millions. These acts of mass murder, not only include the present day killings in the tribal areas, Swat and Islamabad but also the genocide of Muslims in East Pakistan (now Bangladesh) in 1971. The Chief of Army Staff General Yahya Khan who was also the president of Pakistan at that time, ordered the army to massacre the Bengali Muslims[5]; additionally, countless of Muslim women were raped. This killing spree finally ended with a humiliating surrender of 93,000 Pakistani soldiers to the retaliating Bengali Muslims and Indian Army; making it the biggest surrender ever seen in Islamic history, although it was far from being an Islamic army.

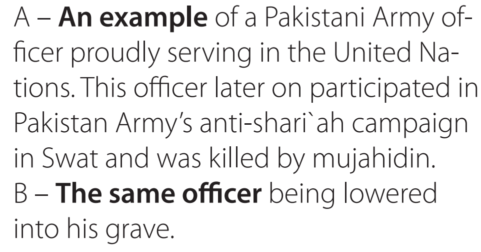
The psyche of a Pakistani soldier

The soldier of the Pakistani Army primarily fights for money and he justifies his moral corruption by taking pride in another un-Islamic concept of "patriotic nationalism". The salary of a Pakistani soldier is carefully determined. It is slightly higher than the salary of other government employees but still much lower than the Western Crusader troops. Resultantly, for higher salary, Pakistani soldiers would happily serve as paid mercenaries, anywhere in the world and under any conditions. For their conscience, it does not matter if they are asked to fight against Muslim mujahidin, or they have to safeguard the Crusaders interest under the banner of United Nations' "peacekeepers" at various places around the world. The Pakistan Army's lust for money has been acknowledged many times in the past by their Crusader masters. The Pakistan Army's lust for money and its justification through nationalism were clearly demonstrated during the tyrannical rule of Pervez Musharraf when he raised the slogan "Pakistan comes first". Following this satanic concept, the Pakistani Army martyred a considerable number of precious non-Pakistani mujahidin residing in Pakistan and many were sold to the Crusaders.

Before the launch of the Crusades in 2001, soldiers of the Pakistani Army were traditionally prepared to fight against Hindus but their Crusader masters needed them to fight against sincere mujahidin. The resulting confusion in the mind of the Pakistani soldiers was resolved by the Pakistani media and self proclaimed "defence analysts" who portrayed the mujahidin as Indian agents, thus providing Pakistani soldiers the justification to fight against them. The Chief Crusaders, America and Britain, were painted as friends whose support is considered important to protect Pakistan from India and her "agents"! It is quite baffling to see the effects of this spectacular brainwashing that Pakistani soldiers would see the Crusader enemies on their soil with their own eyes, using their roads, airports and seaports but they still do not comprehend the foreign troops as occupiers. Instead, Pakistani soldiers are fighting and dying against mujahidin as if they were fighting against polytheist Hindus!

The Pakistani Army apparently takes great pride in calling itself a Muslim army but the majority of the personnel are detached from Islam. Few people offer the prayers regularly and rarely does anyone practice the guidelines of the Qur'an and Sunnah. As a result, immorality and corruption have seeped deep into the roots of the Pakistani Army and it is not uncommon to find alcoholics, gamblers, adulterers, homosexuals and drug traffickers amongst its lower and higher ranks. Allah Almighty says in the Qur'an: ﴾And there are some people who say: We believe in Allah and the last day; and they are not at all believers. They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive. There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lie. And when it is said to them, do not make corruption in the land, they say, we are but the reformers﴿ [2: 8-11].

Punjab Frontier Force, 1849-1949. Lahore: Civil and Military Gazette Press.
5 One report suggests that number is near to 3 million. (Robert Payne. Massacre; 1972, page 50)



A – **An example** of a Pakistani Army officer proudly serving in the United Nations. This officer later on participated in Pakistan Army's anti-shari`ah campaign in Swat and was killed by mujahidin.
B – **The same officer** being lowered into his grave.

If there is a voice to implement the shari`ah within the Army or country, it is met with extreme brutality with the silent consent of the Western powers; examples of which are the assassination of late President Zia ul Haq and the massacre of Islamabad's Red Mosque.

The thought process of Pakistan's Army commanders seems quite similar to the ideology given by a sixteenth century Italian military philosopher Niccolo Machiavelli. Machiavelli was termed as devil incarnate by some of his contemporaries. He writes in his book *The Prince*:

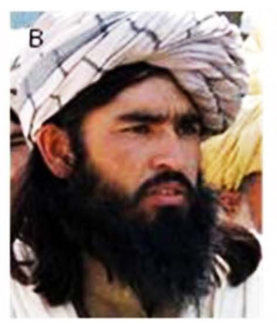
In order to succeed, a conqueror should ignore moral considerations entirely and depend upon strength and cunning. In taking a territory, the conqueror must arrange to commit all his cruelties at once, so as not to have to recur to them every day.

The Pakistani Army employs deception, lying and betrayal as the main strategies of war and one should never believe in any word coming from the mouth of a Pakistani Army personnel. They've had a history of befriending mujahidin commanders but only to later sell their whereabouts to the Crusaders. Here, it is worth mentioning the example of the gallant mujahid Commander Nek Muhammad who mistakenly trusted the Pakistani Army and made a treaty with Pakistani General Safdar in April 2004. Nek Muhammad was martyred about two months later by an American drone with the intelligence provided by the Pakistani Army.

﴾And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers." [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly﴿ [2: 14-16].

Crusaders maintaining influence

The Crusaders keep their influence over Pakistan's Army by controlling a few handpicked elite Generals who in turn exert their control over the whole army mainly through training curriculum and military laws. The process of moral corruption starts at the very beginning of the training. The training usually starts at a very young age and the recruits are brainwashed at various army schools, cadet colleges and military academies; many of which have been running since British colonial era. The mainstay of the training is to inculcate in every soldier the ideas of unquestioned obedience to the senior officers and absolute enslavement of the sub-ordinates in the name of "leadership". Hence, it is not surprising to see that a sepoy would be completely submitted to a non-commissioned officer (NCO); an NCO to a commissioned officer; a



A – **Lieutenant General** Safdar Hussain, Corp Commander XI Corps, from March 2004 - Sept. 2005.
B – **Comdr.** Nek Muhammad.
C – **Nek Muhammad** was martyred on June 18, 2004

commissioned officer to a General and ultimately the Generals would be in total submission to the Crusaders military and political hierarchy. This phenomenon results in a well-organized system in the Army called the "chain of command". While their sway over internal military affairs within the ranks of Pakistan are not of the orchestrate nature, they are certainly acquainted with Pakistan's leadership.

Right from the induction into Pakistan's Army, recruits are made to idolize the Crusader armies as the height of professional excellence. As an incentive, top cadets from the Pakistan Military Academy are sent to Royal Military Academy Sandhurst, UK for further training. A major portion of military educational curriculum taught in the Pakistan Army institutions is based upon campaigns and tactics of the Allied Armies during the World Wars. Officers who perform well in these institutions are promoted to higher ranks and further selected for foreign courses in the military institutions primarily in USA and UK where their loyalties to the Crusader armies are further ascertained. Qualification from the Crusaders' military institutions is one of the pre-requisites to become a General in the Pakistani Army. As an example of this phenomenon, we can look at the career of present Chief of Army Staff General Ashfaq Parvez Kiani. Kiani first studied at the Military College Jhelum (MCJ); a notorious institution inaugurated in 1922 by the British Prince of Wales that starts grooming the children as young as 12 with a dream of becoming a General in the Pakistani Army. Kiani was then trained at the Pakistan Military Academy Kakul. During his military career, he acquired higher education in the Pakistan at Command and Staff College Quetta and the National Defence University Islamabad. Then he was further trained in various American military institutions that include the United States Army Infantry School, Fort Benning, Georgia; the Command and General Staff College, Fort Leavenworth, Kansas and the Asia-Pacific Center for Security Studies, Honolulu, Hawaii, USA.

After grooming the suitable Pakistani Army officers, the Crusaders lift them to the position of Generals and then control them through the carrot and stick policy. If Generals follow the agenda of their masters, they are showered with wealth and praises and if the Generals are not efficient in performing their job, they are rebuked with the threats of assassination. Allah's Messenger ﷺ said: "*Nations will call each other, as people make invitations to a meal, to make a concerted attack on you.*" Someone asked: 'Will this happen because of our being small in number? Allah's Messenger ﷺ answered: "*Rather, you will then be great in number, but as powerless as woodchips or straw carried in a flood. Allah will remove fear of you from the hearts of your enemies and implant in you love of this world and hatred of death.*"[6]

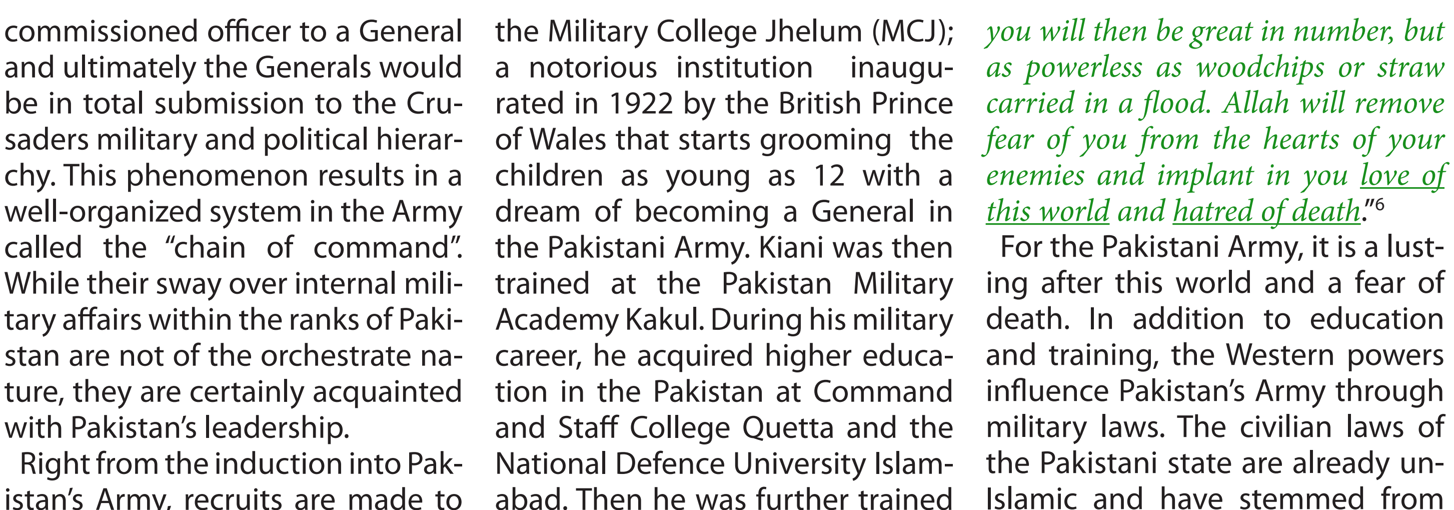
Pakistani Chief of Army Staff Kiani giving a briefing to American Chairman Joint Chiefs of Staff, Admiral Michael Mullen.

For the Pakistani Army, it is a lusting after this world and a fear of death. In addition to education and training, the Western powers influence Pakistan's Army through military laws. The civilian laws of the Pakistani state are already un-Islamic and have stemmed from the colonial laws of British rule, yet the Pakistani Army has its own independent laws that are, at occasions, outside the jurisdiction of civilian laws. These military laws are compiled in the Manual of Pakistan Military Law (MPML) that consists of draconian orders set by the British to subdue the masses of the Indian population. The influence of the Crusaders over the Pakistani Army is also evident from the fact that the ranks of the Pakistani and British Army are kept exactly the same, emphasizing their common origin. However, in shoulder badges, the crown has been replaced by a star and crescent, perhaps to give an "Islamic look" to an otherwise slave army.

Pakistan's service to the Crusaders

The services of the Pakistani Army to the Crusaders are so enormous and so significant that without them, the invasion and occupation of Afghanistan would have been impossible. The Pakistani Army has provided secure airbases to Crusaders where their planes are stationed and fuelled. Infamous drones are also based in the airports provided and secured by the Pakistani Army. As a reward for these services, the Crusaders have

6 Abu Dawud, *Malâhim*, 5; I. Hanbal, 5.278



Similarities between the ranks of the Pakistan Army (above) and the British Army (below). The titles of the ranks from Second Lieutenant up to General are the same in both armies for the most part with some minor differences in the shoulder badges.

paid a great amount of wealth to the Pakistani Army. According to Pervez Musharraf, America had given $10 billion dollars in military aid by 2008. Under the Kerry Logar Bill, Pakistan's government and Army are to receive a further $7.5 billion dollars in next 5 years. Pakistan's Army is providing very valuable services to the Crusaders at a very low cost. It is estimated that the expenditure on a single American soldier in one year is around $1 million dollars while a Pakistani soldier is providing the same or maybe better services for just $3,000 dollars per year!

The supply line is one of the most important factors in fighting any war and the Pakistani Army has been instrumental in providing security to the Crusaders' two main supply routes through Pakistan. The Crusaders have generously provided vehicles, planes and equipment since 2001 that were previously unheard of in the Pakistani Army.

In the light of the above, it can be deduced that the Crusaders' occupation of Afghanistan is standing on its historical asset, the Pakistani Army. Until the Pakistani Army is standing and guarding the supply routes, the Crusaders are in the position to continue this war for a considerable length of time leading to further bloodshed of Afghani and Pakistani Muslims. Hence, in order to bring down Crusaders' military structure, it is important to strike a decisive blow to its pillar: the Pakistani Army. Hence, the dealings with the Pakistani Army should be met with considerable terror and an effort should be made to publicize the retaliatory caused by them. Their senior officers should be assassinated through targeted killings. Once this Army is fearful of mujahidin, it would not be able to protect the Crusaders' supply lines, air bases, soldiers and private contractors in Pakistan who could then be targeted relatively easily leading to an ischaemia of the Crusader armies in Afghanistan. After the Crusaders withdraw from Afghanistan, Pakistan's Army should be thoroughly annihilated and its personnel, who were complicit with the Crusaders, should be tried and executed publicly. ﴿**Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of Satan; surely the strategy of the Satan is weak**﴾ [4: 76].

A – **Satellite images** of UAVs (Unmanned Aerial Vehicles) stationed at Shamsi Airbase.
B – **Location of Shamsi Airbase** in the Baluchistan province of Pakistan.

Whose doing the **Zanga Zanga** now?

Sometimes, one wonders if his latest audio addresses are attempts to work on his comedic skills. Take for example: "Everyone should go out! I am with you in Tripoli! No going back! We should go to the end of the earth that we want to liberate from the occupier! Don't allow the occupier to put their feet in your land! [...] We will be victorious with the will of Allah because we are oppressed! Aggression against our country and our people and our safety! We are oppressed so Allah should give us victory! [...] These donkeys (i.e., rebels) don't even pray! They don't even know how to pray! They don't even know how to make ablution properly!"

Open Source Jihad

In this section:

Training with the handgun
Remote Control Detonation

Open Source Jihad

o•pen |ˈōpən| source |sôrs| ji•had |jiˈhäd|

A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

- informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*
- It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

Training with the Handgun

w/ Abu Saleh

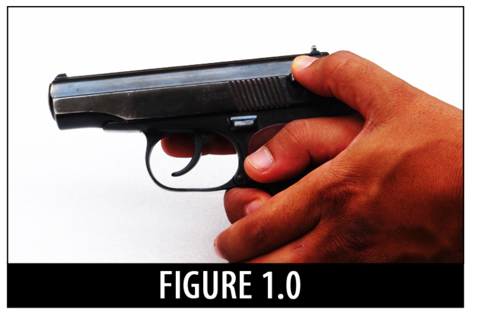


FIGURE 1.0

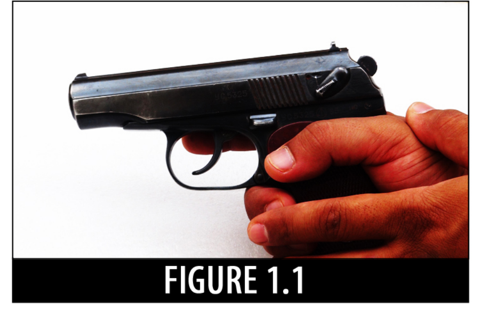


FIGURE 1.1

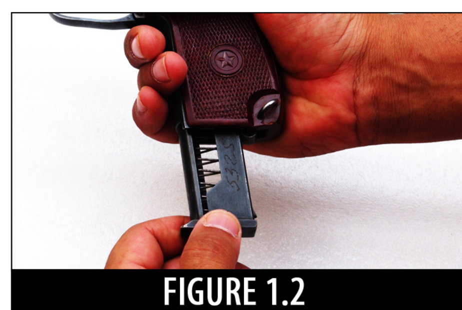


FIGURE 1.2

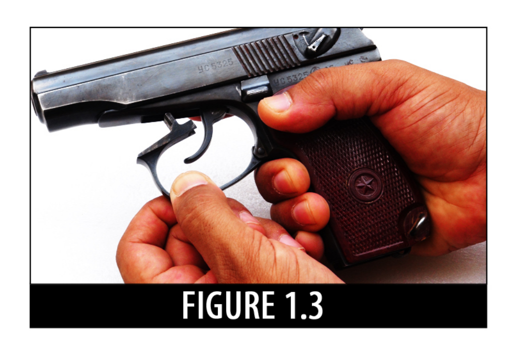


FIGURE 1.3

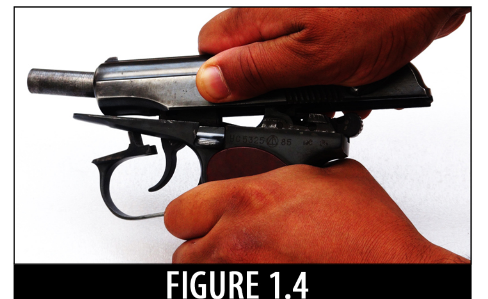


FIGURE 1.4

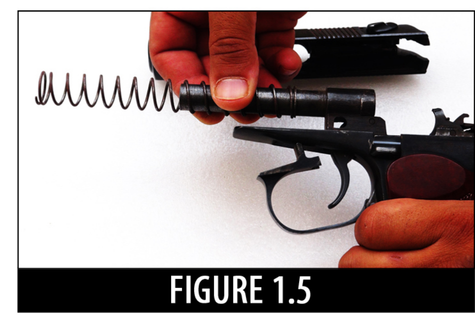


FIGURE 1.5

In this installment of the OSJ Gun School, we will be looking at the handgun. The first thing to know about handguns is that they all differ in their own unique ways. The main differences are in the operations of the safety lever, magazine release, and disassembly. For basic training, we have chosen the Russian Makarov. We will be looking at how to open the gun, how to properly hold it, and employing the stances.

All the parts

Directions for disassembly

1. Push down on the safety lever.
2. Take out the magazine by pushing the handle outward.
3. Pull the bridge down and keep it resting either to the right or left.
4. Pull back on the base, lift up and push forward and twist the spring off.

Training Camp
A mujahid is shown training at a camp in Yemen.

HINT

Properly holding the gun can be the difference between accuracy and inaccuracy. Your grip hand should be directly underneath the end of the gun to prevent further recoil. If you have a small handgun like ours, grip the gun with your main hand. With the supporting hand, place your thumb over the other thumb and wrap the rest of your fingers above the main hand. If you have a larger handgun, it's best to place a part of the supporting hand underneath the gun's magazine and the rest wrapped over the main hand.

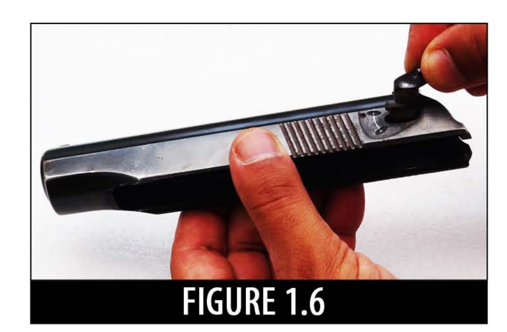


FIGURE 1.6

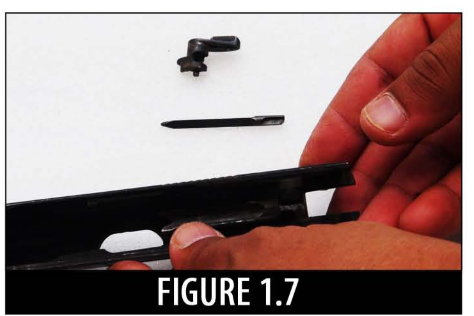


FIGURE 1.7

6. With the base in hand, push the safety lever upwards until it comes out.
7. Take out the hammer. To put everything back together, follow the above steps backwards in its exact order.

Purpose of the latch

FIGURE 1.8

When you are down to the last bullet, the base will pull back and will not move forward until you press the latch down. The base pulling back indicates to you to get the next magazine ready.

Arm positions

As shown in the Figures below, the shooter employs both the straight arm technique, giving more control over the recoil, and the dropped arm technique, allowing more mobility in the shooter's movement. With the latter technique, make sure your support arm is bent and main arm is completely straight. To aim, lean your head against your main arm's shoulder.

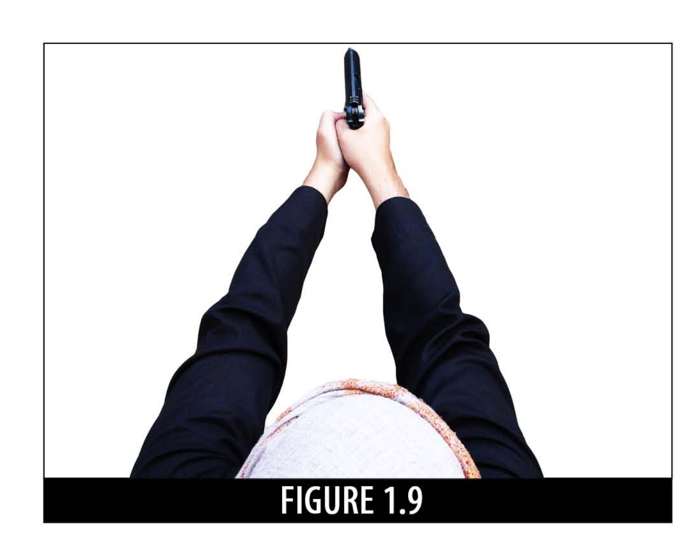


FIGURE 1.9

FIGURE 2.0

HINT

The images shown above display how to walk silently.

Down or Up?

Special forces around the world have their own styles when it comes to walking with a gun. The Americans for example, when with the handgun, tend to have the gun pointed down while walking. Some prefer it to be pointing up. Another effective method is to walk with it pointing straight ahead.

Abu Saleh's Tips

- As seen in the fifth image, shooting sideways has a greater likelihood of being safe since less of your body is exposed.
- When shooting, don't let the sound of the gun or recoil make you twitch. Try to be as stable as possible to ensure maximum accuracy.
- Try getting used to shooting as fast as possible at a target without looking down the sights. Sometimes in a gun battle, there will be no time to aim down the sights.

Shooting Stances

In the images below, you will find the various shooting stances that you can employ in a gun fight. In urban warfare, there are an endless amount of stances. These can be learnt from any handgun training video or website. If you look back to our last Training with the AK series, the stances shown there can be employed with a handgun.

Remote Control Detonation

Dr. Khateer

Remote Control Detonation

Skill Level: Average

Required Components

The following comes in the box:
- remote
- receiver
- alarm speaker's wire

The following is separate:
- one or more 9V batteries
- 9V battery connector w/wires
- lamp light
- pliers
- screwdriver
- washing machine timer
- duct tape
- digital multimeter

Remember

It is important to remember that we are using an alarm device for a motorcycle. If you use a car's alarm, you may or may not be able to follow our directions precisely depending on what you buy. The benefit in using the motorcycle alarm is that it is cheaper in contrast to the car alarm which is more expensive but has a greater range.

Detonating your explosive device can be done using many methods. In the first issue of *Inspire*, the AQ Chef discussed detonation by way of a clock. That is, you set the time on a clock, which is wired up to the bomb. When the time you chose is hit by the hour hand, the bomb detonates. This is ideal if you are trying to get as far away as possible from the scene. Its downside is that it is completely oblivious to the situation on the ground that may require an immediate or delayed detonation. The evident solution to that is to make the human being in control of the timing. In this section, we will explore how to make your own remote detonation device.

For the experiment, we purchased a motorcycle alarm set that is in the price range of fifteen to thirty dollars.

What you will need for this experiment is the remote, the receiver, alarm speaker's wire, one 9V battery or more depending on your need, a 9V battery connector, a small lamp light, pliers, screwdriver, washing machine timer, duct tape and a digital multimeter. The use of the washing machine timer is recommended. Its main purpose is to provide safety on the receiver. We will be discussing this in later steps.

Preparation:

1. Take the alarm speaker and clip the wires off of it. Then do the same for the receiver wires that connect to the alarm speaker as seen in Figure 1.2 on the following page. This will leave you with the two wires. Strip the coating of the wires ends using the pliers. Keep them aside for now.

FIGURE 1.0
Displayed are some of the essential components of this experiment.

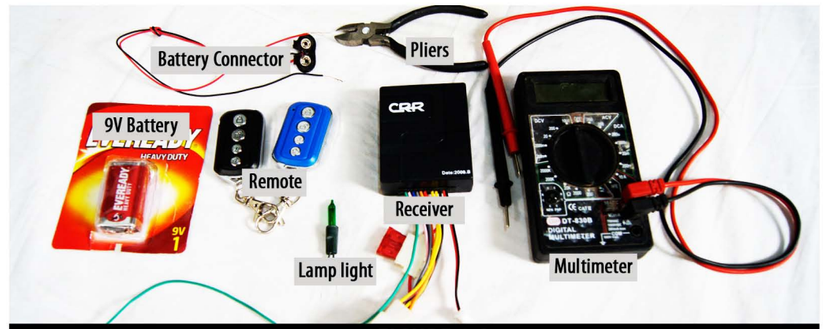
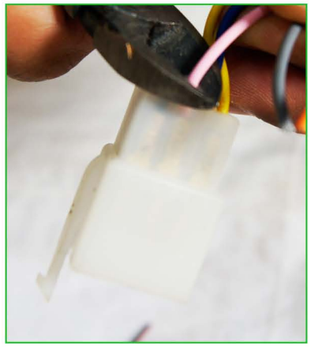


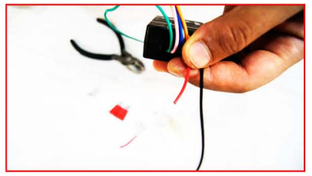
FIGURE 1.0

A Little Science



The two yellow wires should be the wires for thel amp connection. If this is not the case for you, then after cutting the wires from the plastic connection as in Step 2, you strip the coating off of them and test out which one of them has a voltage (through the use of the multimeter). When you find those two wires, you will use them to connect to the lamp.

Important



Throughout the remainder of the instructions, the **positive (+)** is in reference to the red wire whereas the **negative (-)** is in reference to the **black wire.**

FYI

FIGURE 1.7

In the manuals of three remote control sets that we possess, we always found that the two wires with the same color are the ones we needed and according to the manuals, these were to be connected to the right and left signals of the car or motorcycle.

FIGURE 1.1

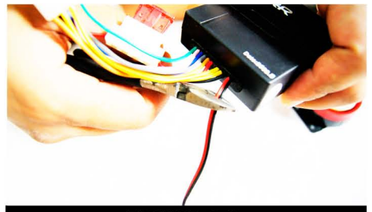


FIGURE 1.2

FIGURE 1.3

FIGURE 1.4

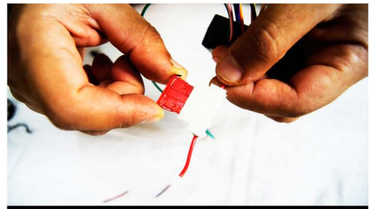


FIGURE 1.5

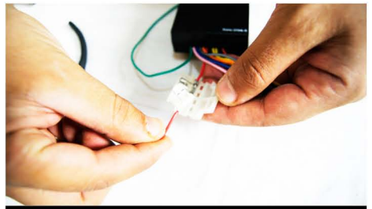
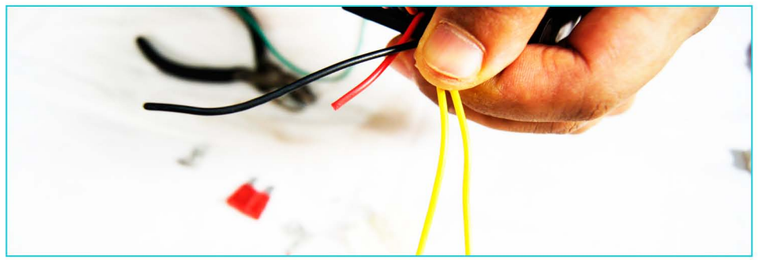


FIGURE 1.6

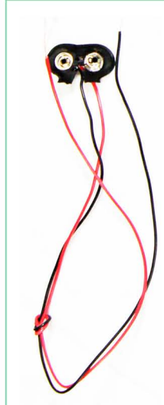
2. Cut all the wires from the plastic connections that are attached as seen in Figure 1.4.

3. Figure 1.5 shows the **red wire** going through the plastic connection; this is the **positive (+)**. Inside the plastic connection is a fuse that we won't be using, so proceed with cutting it out as seen in Figure 1.6.

4. Figure 1.7 below displays two yellow wires. If they are not yellow in your set, then know that the two wires with the same color are usually the ones you need. Obviously you would need to test to verify that this is the case because different makers of remote controls could have different specs.

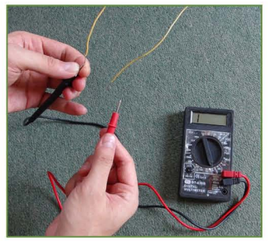


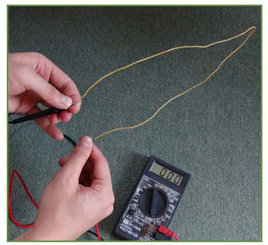
Shopping Tip



When you purchase a battery connector, it should come with a short wire of **positive (+)** and **negative (-)**. Buying an extension for it might help in tidying up the final

A Little Science





As seen above, in the first image there is a problem in the wire so the multimeter displays a number. If it is fine like in the second image, the displayed number will change.

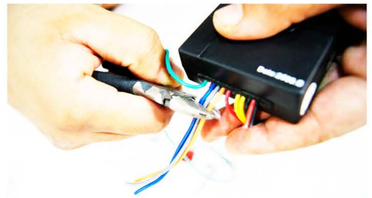


FIGURE 1.8

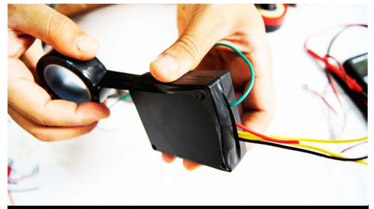


FIGURE 1.9

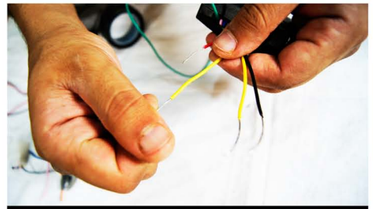


FIGURE 2.0

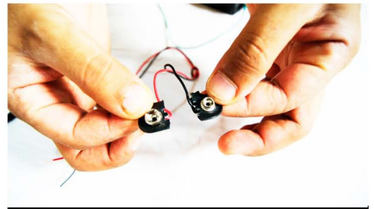


FIGURE 2.1

5. After confirming which wires are needed, cut off the rest as seen in Figure 1.8. Make sure to leave the antenna intact since it is the wireless signal to your remote. The antenna in this remote is the green wire. In other remotes it could be a rod instead of a wire.

6. Wrap duct tape around the tips of the wires.

7. Remove the coating from the wires and twist them as seen in Figure 2.0.

8. Cut the 9V battery connection as shown in Figure 2.1.

9. We will now incorporate the battery connector into our steps and connect it with the receiver. Do that by wrapping the **positive (+)** of the battery connector to the **positive (+)** of the receiver. Then wrap the **negative (-)** of the battery connector to the **negative (-)** of the receiver as seen in Figures 2.2 and 2.3.

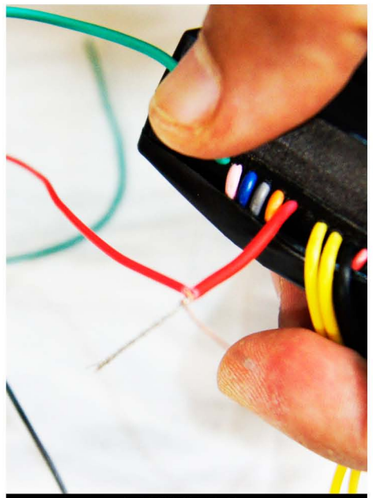


FIGURE 2.2

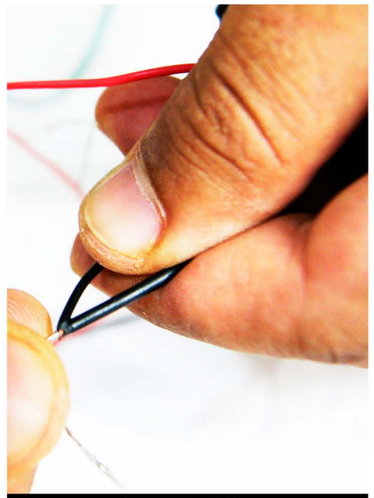


FIGURE 2.3

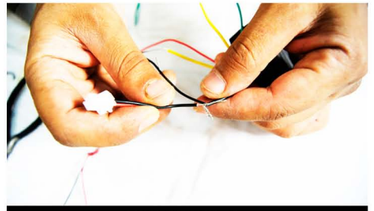


FIGURE 2.4

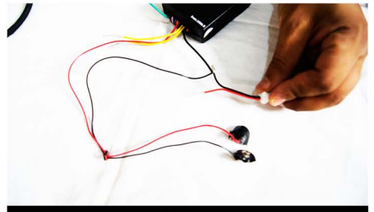


FIGURE 2.5

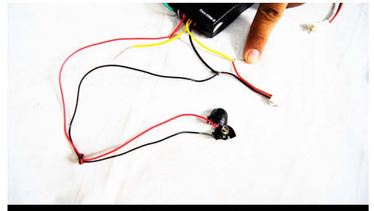
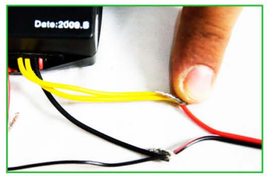


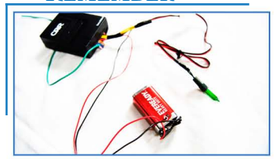
FIGURE 2.6

A Little Science



The benefit of using both yellow wires is two-fold. Firstly, it will give the circuit more voltage. Secondly, if one of the wires is defective, the other would suffice.

Remember



We have used a lamp here for testing purposes. After testing it, the detonator takes its place.

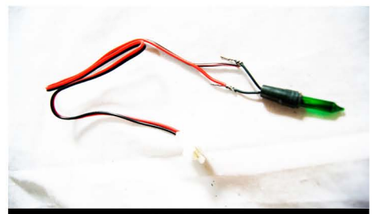


FIGURE 2.7

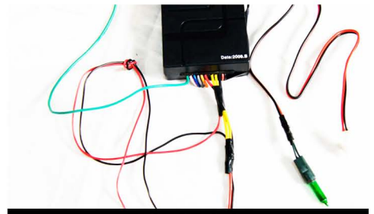


FIGURE 2.8

10. As shown in Figure 2.4 for the plastic connection that we had previously cut from the receiver, wrap one of the wires (it doesn't matter which one) of it to the negative (-) of the battery connector and the negative (-) of the receiver. That way, the negative (-) coming from the plastic connection is connected to both the battery connector and receiver as seen in Figure 2.5. Then with the other wire from the plastic connection, wrap it with either one of the yellow wires as shown in Figure 2.6 or with both.

11. Wrap the wires from the alarm speaker that we had earlier cut off with the lamp light as seen in Figure 2.7.

12. Figure 2.8 shows duct tape wrapped on all the exposed wires.

13. Connect the male plastic connection from the receiver to the female plastic connection from the lamp light as shown in Figure 2.9 below.

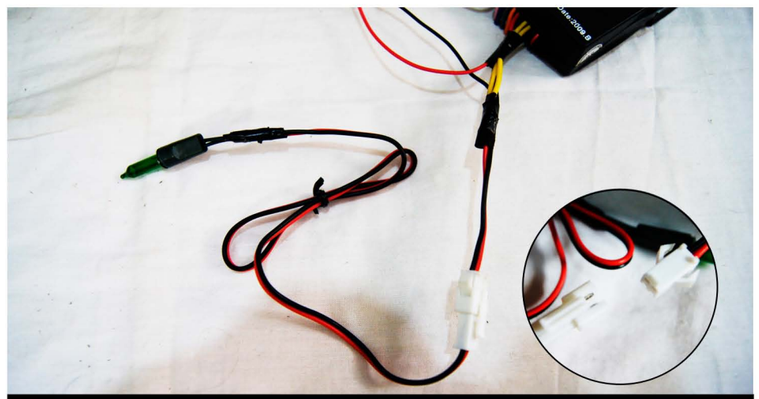
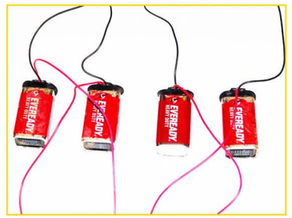


FIGURE 2.9

HINT



To use more than three batteries, purchase a few more battery connectors. The wires will be going in the same place as before (i.e., **positive (+)** with **positive (+)** and vice versa. The purpose of increasing the voltage is because if the detonator requires more amps, the extra batteries would facilitate that. A military detonator requires more amps (approx. 0.5amp) than a homemade one.

Shopping Tip

The model shown above has an antenna on the remote and receiver. The antenna strengthens the range giving it approximately 150 meters in the open.

A Little Science

The multimeter or voltmeter helps in discovering any defects in the circuit. Hook it up in replacement of the lamplight to test the circuit. You need to place the dial as shown in the zoomed image above. If you want to test the batteries, then move the dial to 20 DCV.

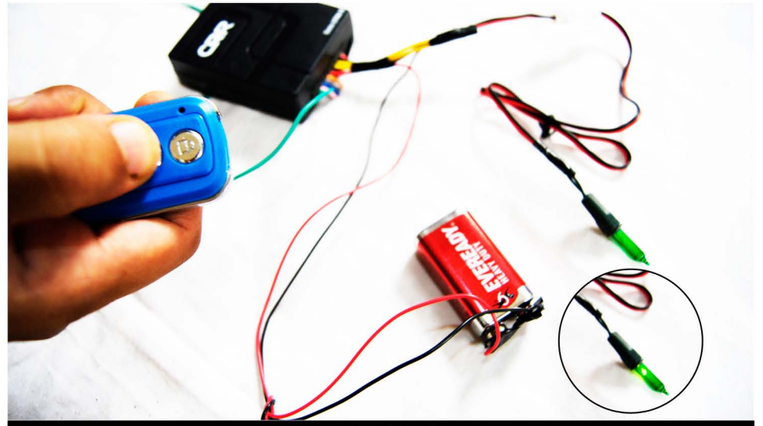


FIGURE 3.0

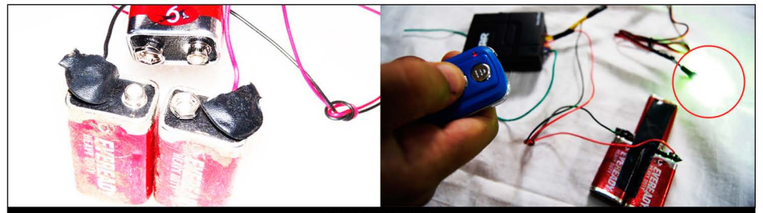


FIGURE 3.1

14. Connect the battery connector to the 9V battery. Press the unlock button on the remote for testing. If the connection is right, the lamp will light as shown in Figure 3.0.

15. To increase the voltage, increase the number of batteries. Figure 3.1 shows how to use three bateries. Use duct tape to ensure the stability of the batteries. When testing, notice the difference in the light between Figures 3.0 and 3.1. This ends the general assembly of the remote control detonation. It is now ready for use but there are further steps to take for the purposes of safety and ease.

Removing extra buttons:

To prevent accidental pressing of the buttons thus causing an unwanted detonation, then follow the images shown below. Unscrew the remote, remove all buttons except the unlocking one, and do the same for the buttons on the circuit board.

FIGURE 3.2

A Little Science

The safety that the washing machine timer provides is only when the remote in your hand is the cause of detonation. The timer acts as a safety since it is what makes and breaks the circuit. When the metal rod is turned on the timer and hits the nail – which has a wire going to the receiver – it will not detonate until you press the unlock button on the remote. The timer is one of the ways in which a safety mechanism could be added to this remote control assembly. It provides safety while assembling the IED and dissembling it.

HINT

If you want the timer to act as the cause of detonation and not the remote, then you will remove the receiver and the two wires coming out from the timer which were going to the receiver and place it towards the detonator instead. That way, when the metal rod on the timer is turned and hits the nail, it will immediately explode. When assembling the IED, connect the detonator to the two wires that were going to the receiver and then turn the knob to the end, connect the battery and immediately leave.

Important

Bombs can explode accidentally when there is no timer involved. Friction can be enough to detonate the device.

FIGURE 3.3

FIGURE 3.4

Using a washing machine timer:

A washing machine timer is used for safety on the receiver; it is what keeps the circuit connected and disconnected. It can also take the place of the remote and act as a timer for detonation. The timers shown in Figure 3.3 give a five-minute delay.

Preparation:

1. Screw a nail into the timer as shown in Figure 3.4.

2. The yellow wire that is going from the battery connector to the receiver is cut in the middle. One end of the wire is connected to the screw and the other is connected the metal rod protruding from the knob. The timer in this configuration serves as a terminator of the circuit. Refer to Figure 3.5 below.

3. Connect the wires as shown in Figure 3.5 (white is negative (-) and yellow is positive (+)). Notice that the cut must be in the positive (+). That is because the negative (-) charge could be delivered by a multitude of objects – such as friction – and this could cause accidental detonation. Therefore it should be wrapped with duct tape.

FIGURE 3.5

HINT

If you are assembling the bomb far away from the target, hook a small wire in the timer and around the metal rod to stop it from turning. When you reach the target, simply remove the wire and the timer will continue ticking.

Dr. Khateer's Advice

- Follow the instructions carefully in the explosives field. The first mistake can be the last.
- In case the lamp doesn't turn on or you do not get a reading on the multimeter, then keep the wires that are connected to the negative (-) of the battery connector and the negative (-) of the receiver as they are and then test every other wire on the receiver by connecting it to the other end of the lamp or the multimeter.
- If the connections are right, the multimeter should show a reading of the voltage when pressing the unlock button on the remote control. It also depends on the battery you are using; so if you are using a 9V battery the reading should be close to 9V.

- For safety precautions, do not hook up your detonator with an analog multimeter or voltmeter. Because the current goes out of non-digital types, it will explode the detonator as we've tested. If, however, you hook up a digital multimeter with the detonator, it will be safe.
- Some remote sets come with two remotes; destroy one of them for safety precautions since it's possible that someone might press the button accidentally, causing a detonation.
- If you are concealing the bomb, make sure to have part of the receiver's antenna sticking out.
- Finally, the safest thing to do is to connect the battery just before placing the bomb in the place of target.

DIAGRAM 1.0

Remember

In Diagram 1.0 above, the **positive (+)** of the battery is connected to the screw while the **positive (+)** of the receiver is connected to the metal rod. The **negative (-)** of the battery is connected directly to the **negative (-)** of the receiver.

Steps for using the timer with an Improvised Explosive Device (IED):

When placing the timer with the IED at the place of destination:

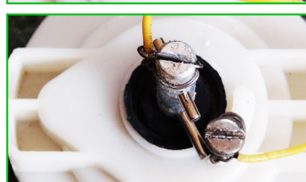
a. Connect the detonator to the receiver (in place of the lamp).
b. Turn the knob on the timer to the time needed.
c. Connect the battery.
d. Place the detonator in the IED, situate it at the place of target and walk away.
e. When the time set on the timer is over, you are now ready to detonate the device using the remote.

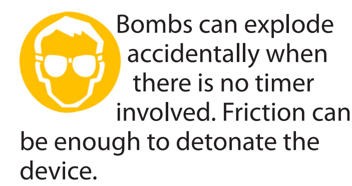
If you need to dissemble the IED from its location follow these steps:

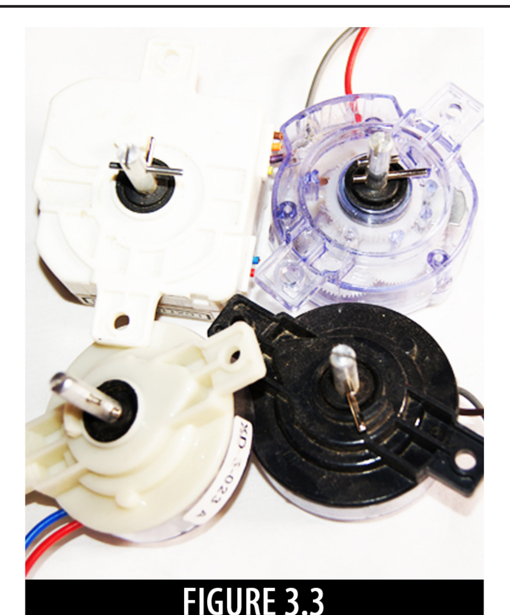
a. Turn the metal rod on the timer in order to disconnect the circuit.
b. Disconnect the battery and the detonator.

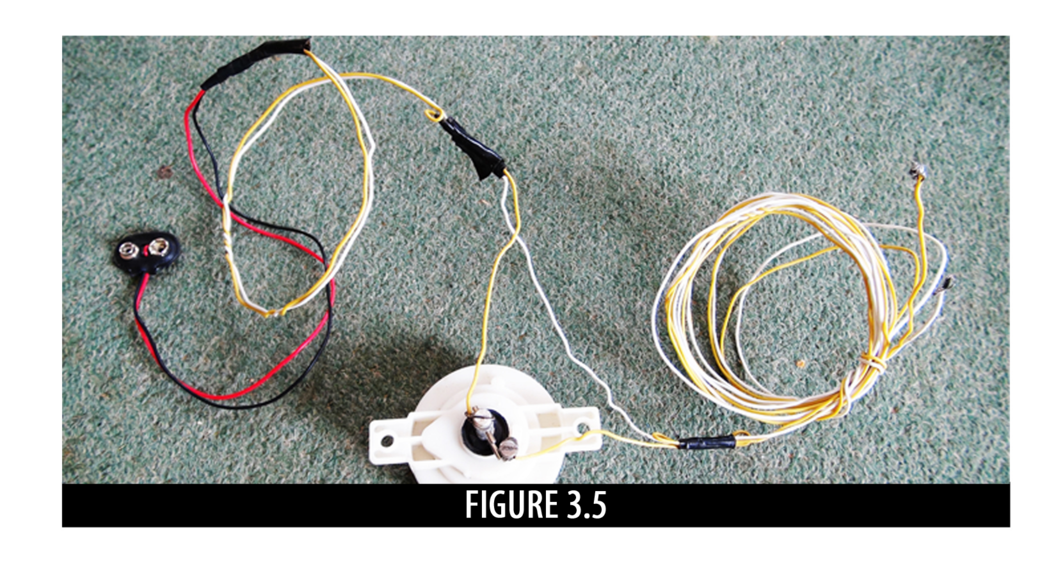
Our Test

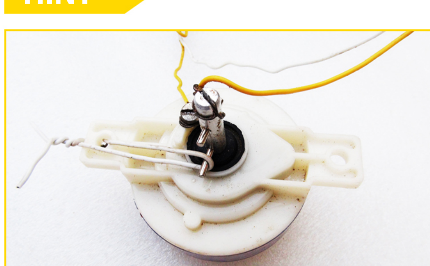
In this experiment, the mujahid was about 70 meters away from the bomb in an open area. The city is not an open area so be within sight.

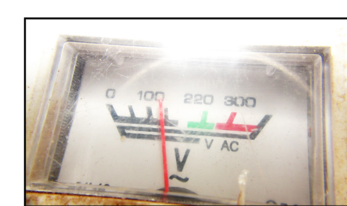


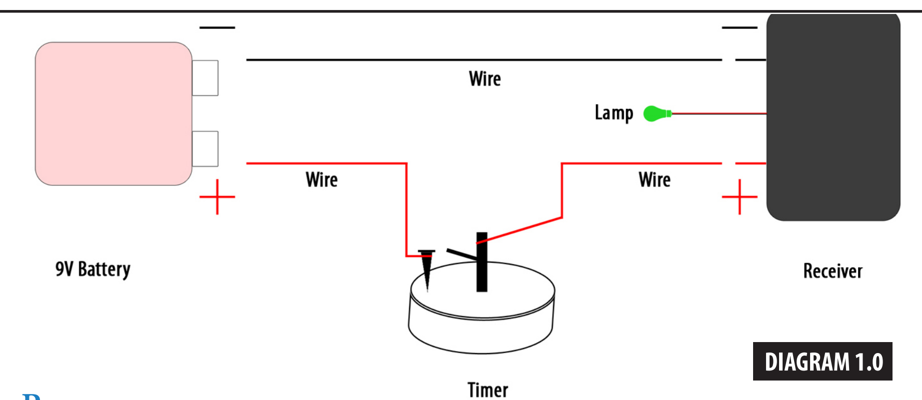












COVER STORY

Targeting the Populations of Countries that are at War with the Muslims

SHAYKH ANWAR AL-AWLAKI

REMINDER

In the fourth issue of *Inspire*, Shaykh Anwar discussed in-depth the ruling on taking the wealth of the disbelievers in a country that's at war with the Muslims citing from classical scholars. He concluded that for individuals to do jihad in the West today, gathering the appropriate amount of money is necessary since "without wealth there can be no jihad."

Inspire magazine has announced that it would be holding a video session with myself to answer the questions we receive from our readers. The most frequently asked question was about the legality of targeting non-combatants in countries that are at war with the Muslims. This issue is surrounded with confusion and because of its importance and relevance to today's jihad, I would devote this article to answering it based on the evidence from Qur'an and *Ĥadîth* as well as the actual practices of the Messenger of Allah ﷺ, his companions and the consecutive generations of the mujahidin. We will also look into the realities of today's jihad and what methods of war are needed for its success (*fiqh al-wâqi`*). This is the summary of the *fiqh* of the issue at hand:

• The scholars have divided the people of *dâr al-ĥarb* into combatants and non-combatants.

• The scholars agree that all combatants may be targeted. With the category of non-combatants it is more complex.

• Scholars agree that women and children should not be intentionally targeted.

• The scholars differed however on the ruling concerning the elderly, farmers, merchants and slaves.

• But they all agree that if women, the elderly, farmers, merchants or slaves participate in the war effort against Muslims either by actual participation in fighting, financial contribution or opinion, they become legitimate targets.

• If combatants and non-combatants are mixed together and integrated, it is allowed for the Muslims to attack them even if women, children, the elderly, farmers, merchants and slaves get killed but this should only be done with the intention of fighting the combatants.

• If Muslims kill non-combatants in fighting there is no liability on the Muslims. There is no retribution, no blood money to be paid and there is no sin on the Muslims in the eyes of Allah.

• If Muslims get killed unintentionally or by mistake during the fight with the disbelievers, there is no sin on the Muslim who killed him but there is a *kaffârah* which is fasting two months or feeding sixty poor persons. There is a difference of opinion whether blood money should be paid.

• Non-combatants should not be executed if they fall into captivity.

• Islam does not allow the enemy to use our rules against us and to use our rules to our disadvantage.

• The consideration of the continuation of jihad and the victory of the Muslims should always take precedence when the scholar gives a fatwa on a matter relating to jihad.

The following are *aĥâdîth* that prohibit the killing of non-combatants:

• Ibn Umar narrated that the Messenger of Allah ﷺ prohibited the killing of women and children.[1]

1 Bukhari and Muslim.

• The Messenger of Allah ﷺ said: "*Do not kill an old man or a child or a woman.*"[2]

• The Messenger of Allah ﷺ found a woman killed in one of his battles and said: "*She is not a fighter*."[3]

Our scholars have used the terms *muqâtilah* and *ghayr muqâtilah* which translates into "combatants" and "non-combatants" respectively to classify the disbelievers who are at war with the Muslims.

It is the consensus of the scholars that Muslims should not kill the women and children of the disbelievers intentionally. It is the word "intentionally" that should be explained here because it qualifies the above statement and a lack of understanding this rule is what leads to the confusion that surrounds this issue today. What is meant is that women and children should not be singled out for killing; women and children should not be killed if they fall into captivity and if they can be separated from the combatants in war they should. But in no way does it mean that Islam prohibits the fighting against the disbelievers if their men, women and children are intermingled. This understanding is very dangerous and detrimental to jihad and awareness on this issue is very important. To stop the targeting of disbelievers who are at war with the Muslims just because there are women and children among them leads to constraints on today's jihad that make it very difficult, and at times, impossible to fight and places the Muslims at a great disadvantage compared to their enemy. To properly understand this issue let's look at the statements of the scholars regarding attacking the enemy in their dwellings and laying siege to their towns.

During the time of the Messenger of Allah ﷺ there was a form of fighting called *bayat*. This is when the enemy would be attacked at night under the cover of darkness. The attackers would ambush the enemy in their tents and houses and engage them in fighting. This would lead to the deaths of men, women and children who were in the tents or homes because of the difficulty in distinguishing the difference between man, woman and child. So is this form of fighting allowed in Islam? The answer is yes. The Messenger of Allah ﷺ was asked about the ruling concerning the women and children who get targeted in *bayat*. The Messenger of Allah ﷺ said in an authentic narration: "*They belong to them*." Which means that the ruling of the women and children is the same as that for the combatant men whom it is allowed to kill. The Messenger of Allah ﷺ permitted his companions to engage in this form of fighting even though, at occasions, entire families would be killed. Salamah said: "I myself have killed the inhabitants of nine houses."[4]

Imam Ahmad was asked about *bayat*. He said: "And is the fighting against the Romans but *bayat*?"[5] In other words, Imam Ahmad not only approves of *bayat* but also states that it is the most common method of war employed by the Muslims against the Romans.

There is no difference in ruling between *bayat* and detonating a bomb in a populated center in a nation that is at war with the Muslims. Just as the swords of the companions and those who followed them could not distinguish between man, woman and child and yet were allowed to engage in *bayat*, why should we ban bombings of populated areas in disbelieving countries? The matter of *bayat* is agreed upon to the extent that Imam Ahmad said: "We do not know of anyone who discouraged *bayat*."[6]

The other method of fighting which is relevant to our discussion is setting the catapult or mangonel against the cities of the disbelievers.

The scholars of *sîrah* mentioned that the Messenger of Allah ﷺ set up the mangonel against al-Taif and that Amr bin al-Aas used it against Alexandria in Egypt. The mangonel would strike its missiles against the city and did not distinguish between man, woman or child. The ruling on using the mangonel against the enemy is summarized by Ibn Rushd who states that: "It is the consensus of the jurists that it is allowed to set up catapults against the forts of the disbelievers whether there are women and children in them or not because of what was narrated to us that the Messenger of Allah ﷺ set up the mangonel against the people of al-Taif."[7]

Imam al-Shafi'i says: "It has been reported to us that the Messenger of Allah ﷺ set up the mangonel against al-Taif. So if it was necessary for the Muslims to not target the disbelievers because of the existence of children amongst them, the Messenger of Allah ﷺ would have prohibited that because

2 Narrated by Abu Dawood with an agreeable chain of narration.
3 Narrated by Abu Dawood and al-Hakim and is *Şahîh*.
4 Mu`jim al-Tabarani.
5 *Al-Mughnî*, Ibn al-Qudamah.
6 Ibid.
7 *Bidâyat al-Mujtahid*.

"Just as the swords of the companions and those who followed them could not distinguish between man, woman and child and yet were allowed to engage in *bayat*, why should we ban bombings of populated areas in disbelieving countries?"

their cities and fortresses are not without women, children, elderly, (Muslim) prisoners, and merchants. This narration from al-Taif (that he used the mangonel) and others is well preserved and well known from the sunnah of the Messenger of Allah ﷺ and his *sîrah*. It has also been the practice of the Muslims and the righteous predecessors from the companions of Muhammad ﷺ to be as such in regards to the fortresses of the disbelievers before us and it has not been reported to us that any one of them stopped targeting a fortress by mangonel or other forms of weaponry just because of the existence of women, children or others who should not be killed among them."

After mentioning that it is allowed to use the mangonel, Imam al-Mawardi says that: "The prohibition of the Messenger of Allah ﷺ of killing women and children applies to when they fall captive since they are booty for the Muslims. But when the women and children are in the land of war they can be targeted as their men because the land of war is a land that is permissible (to target its people)."[8]

But even with the mangonel, the scholars allowed its use against civilian targets based on the need. Imam al-Shafi'i states that if the Muslims are at a distance from the fort or the town they should fire only at the walls and not at the homes of the disbelievers.[9] However, if they are close to the walls then they are allowed to fire at the homes.

Again, with the mangonel just as with *bayat*, it leads to the loss of lives of non-combatants. A mangonel missile that strikes at a city and which is by no means an accurate weapon is no different than bombing a city of a nation that is at war with the Muslims.

Therefore from the above two pieces of evidence it becomes clear that Muslims are allowed to target the populations of countries that are at war with the Muslims by bombings or firearm attacks or other forms of attacks that inevitably lead to the deaths of non-combatants.

Notice that I haven't even brought up the evidence of treating the enemy as they treat us. With all the aggression the West is committing against the Muslims this additional evidence leaves no room for those who argue on behalf of the general populations of the West.

It is important to look into the foundations, which our classical scholars based their *fatâwâ* on concerning jihad to see why they came to different conclusions compared to many scholars of today.

• Imam Abu Zakaria al-Ansari: "It is allowed to set up the mangonel on a fort even if it would strike (the non-combatants) so that they do not use that as a way to disable jihad or as a ruse to keep their fortresses and in that is great evil."[10]

• Imam al-Nawawi: "If there is in the town or the fortress a Muslim, a (Muslim) prisoner, a merchant, a disbeliever who is given peace, or a group of the aforementioned, is it allowed to tar-

8 *Al-Umm*.
7 Ibid.
10 *Asna al-Maṭālib*.

get the population with fire or mangonels and what is similar to that? There are different ways in the *madhab* (school of thought). First, if it is not necessary to strike them then the stronger opinion is that it is not recommended to do so but it is not prohibited. This is so that jihad does not become disabled because of a Muslim who is among the disbelievers. If it is necessary to strike them due to fear from harm that would befall the Muslims from them or because the fortress could not be opened in any other way, then there is no doubt that it is allowed to strike them. The second way in the *madhab* is that there is no consideration for necessity. If striking them would lead to the death of a Muslim they should not strike them otherwise there are two opinions. The third way, and this is mentioned by the author of *al-Shâmil,* is that if the number of Muslims among them is equal to the disbelievers we should not strike them but if they are less, then we can strike them because most of the harm would not be on the Muslims. The official position of the *madhab*, and this is what is stated in *al-Mukhtasar*, is that it is allowed to strike them even if it is known that it would inflict harm on the Muslims (among the disbelievers) because the sanctity of the Muslims on our side is greater than the sanctity of the Muslims who are among them. If some Muslims do get killed they are martyrs."[11]

• Imam Ibn Qudamah al-Maqdisi: "If they (the enemy) shield themselves in war by women and children and others who should not be killed, it is allowed to target them with the intention of killing the combatants. This is because the Prophet ﷺ used the mangonel even though there were women and children among them. It is also because if the Muslims seize attacking them this would lead to the disablement of jihad since the enemy would use this shield to protect themselves whenever they feel threatened by the Muslims. It is allowed to strike against them whether the battle is raging or not because the Prophet ﷺ did not wait to strike only at the times when the battle was underway."[12]

• Imam Ibn Qudamah al-Maqdisi also says: "It was reported by Ali bin Abi Talib that the Prophet ﷺ set up the mangonel against the people of al-Taif; and flooding the enemy with water is similar to that. If there are Muslims among them and we can conquer the enemy without using such methods, then we shouldn't because it would lead to the shedding of blood without any necessity but if we cannot conquer them unless we use such methods then it is allowed because prohibiting that would lead to the disablement of jihad."[13]

This is just a sample of quotations from our classical scholars to show that the continuation of jihad takes precedence over other considerations and that whatever would lead to the disablement of jihad should be abrogated. Many of the modern scholars have placed a set of rigid rules that if followed would make jihad impossible or at least put the Muslims in a position of disadvantage compared to an enemy who has no morals when it comes to its war against Islam. Some of the restrictions placed on jihad by some of the modern scholars include:

• Jihad should not be fought without the permission of the king or president

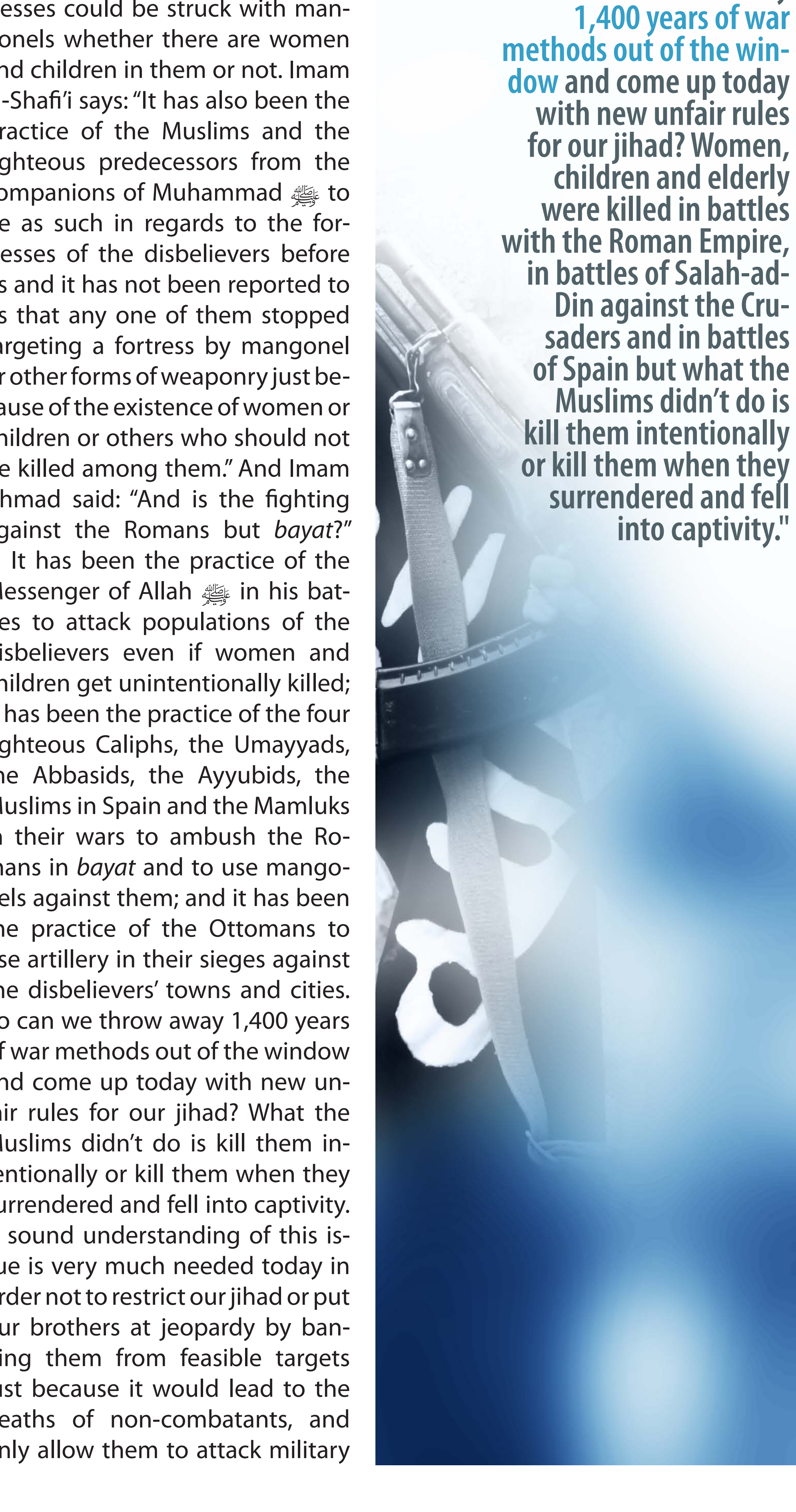
• Martyrdom operations are not allowed

• Any operation that leads to the death of disbelieving women and children is not allowed.

The first restriction by itself would lead to the complete abandonment of jihad because none of the kings or presidents (who are apostates to start with) would allow jihad for the sake of Allah. The only type of war they would allow is a war that benefits them personally and protects their power. They would care less about a war that is for the sake of Allah, the promotion of Islam or the defense of Muslims. The other two restrictions rule out most of the operation methods available for the mujahidin today.

Imam Ibn Rushd says that it is the consensus of the jurists that fortresses could be struck with mangonels whether there are women and children in them or not. Imam al-Shafi'i says: "It has also been the practice of the Muslims and the righteous predecessors from the companions of Muhammad ﷺ to be as such in regards to the fortresses of the disbelievers before us and it has not been reported to us that any one of them stopped targeting a fortress by mangonel or other forms of weaponry just because of the existence of women or children or others who should not be killed among them." And Imam Ahmad said: "And is the fighting against the Romans but *bayat*?"

It has been the practice of the Messenger of Allah ﷺ in his battles to attack populations of the disbelievers even if women and children get unintentionally killed; it has been the practice of the four righteous Caliphs, the Umayyads, the Abbasids, the Ayyubids, the Muslims in Spain and the Mamluks in their wars to ambush the Romans in *bayat* and to use mangonels against them; and it has been the practice of the Ottomans to use artillery in their sieges against the disbelievers' towns and cities. So can we throw away 1,400 years of war methods out of the window and come up today with new unfair rules for our jihad? What the Muslims didn't do is kill them intentionally or kill them when they surrendered and fell into captivity. A sound understanding of this issue is very much needed today in order not to restrict our jihad or put our brothers at jeopardy by banning them from feasible targets just because it would lead to the deaths of non-combatants, and only allow them to attack military



11 *Rawdat al-Ṭâlibîn.*

12 *Al-Sharĥ al-Kabîr.*

13 *Al-Kâfî.*

targets that are more protected.

Modes of operation that would be allowed according to the above evidence:

• The use of explosives against populated areas in nations that are at war with Muslims is allowed. Explosive devices are similar to the effect a mangonel would have. Mangonel missiles were either stones which would fall and kill by impact or by shrapnel caused by them or containers that are filled with an incendiary material which would kill by burning. Some scholars have equated explosives to the use of fire against the enemy, which isn't exactly accurate.[14] It is true that explosives do produce high temperatures but most deaths are caused by shrapnel and by the detonation wave. The heat of the explosion causes the least number of casualties. This is the case with most explosive materials. But whether the death is caused by heat or by shrapnel, explosives are similar in legislation to the use of the mangonel.

• The use of firearms in operations such as that of Mumbai, which is targeted at the general population, is allowed and is similar to the bayat method of war discussed above. The shooter can fire randomly at crowds but should avoid the execution of women or children when the target is clear.

• The use of poisons or chemical and biological weapons against population centers is allowed and is strongly recommended due to its great effect on the enemy. Regarding the importance and permissibility of using such weapons, the classical scholars have said the following:

– Imam al-Mawardi: "The Messenger of Allah ﷺ set up the catapult on al-Taif when he laid siege to it following the opening of Makkah. It is allowed to attack the enemy (in the place where they live such as their cities or villages) when they are not aware, like what the Messenger of Allah ﷺ did with Bani al-Mustalaq, and it is allowed to attack them at night and set fire to their homes and throw on them fire, snakes or scorpions, demolish their homes with them inside, release floods onto them, cutoff their water supply, and do onto them all what would lead to their destruction without refraining just because of the women and children that are among them, even if that would lead to the deaths of their women and children. This is because the Messenger of Allah ﷺ did not stop from attacking Bani al-Mustalaq or al-Taif because of their women and children. The instruction of the Messenger of Allah ﷺ not to kill women and children is when they are intentionally executed; also when they fall as booty they should not be killed. However when they are residing in *dâr al-ĥarb*, it is *ĥalâl* to target them and they carry the same ruling as their men."[15]

– Imam al-Sarkhasi (a Hanafi scholar) quotes Muhammad ibn al-Hassan from *Sharĥ al-Sayr al-Kabîr*: "It is allowed for the Muslims to burn the fortresses of the disbelievers with fire, to flood them with water, or to put blood, feces or poison in their water until they contaminate it because Allah commanded us to subdue them and break their strength and all the methods of war which we mentioned that would lead to their weakening would be fulfilling the commands (of Allah) and would not fall under disobeying (of Allah). All of this also damages the enemy and that is a way to obtain rewards. Allah says: ﴿Nor do they inflict any injury upon an enemy but is written to their credit as a deed of righteousness﴾ [9: 120]. None of the mentioned (methods of war) are prohibited if there is among them Muslim prisoners of war, people who are given peace, young or old, men or women even if we know that, because there is no way to avoid them and at the same time fulfill the commands of subjugating the disbelievers and whatever is not possible to avoid is forgiven."

– Imam Ibn Farhoon (a Maliki scholar): "The enemy is fought in every way, and with fire if there is no other means if we fear harm from them. If we do not fear harm from them then there are two opinions. […] It is not disputable that we are allowed to strike their ships and fortresses with the mangonel even if Muslims are therein."[16]

– Imam al-Kharshi (a Maliki scholar): "It is allowed to fight the enemy if they do not respond to what we call them to with all forms of war. It is allowed to cut off water from them to kill them from thirst, to release floods on them, to drown them according to the famous opinion, or to kill them with weapons such as a blow from a sword, a stab from a lance, a missile from a mangonel or other weapons of war."[17]

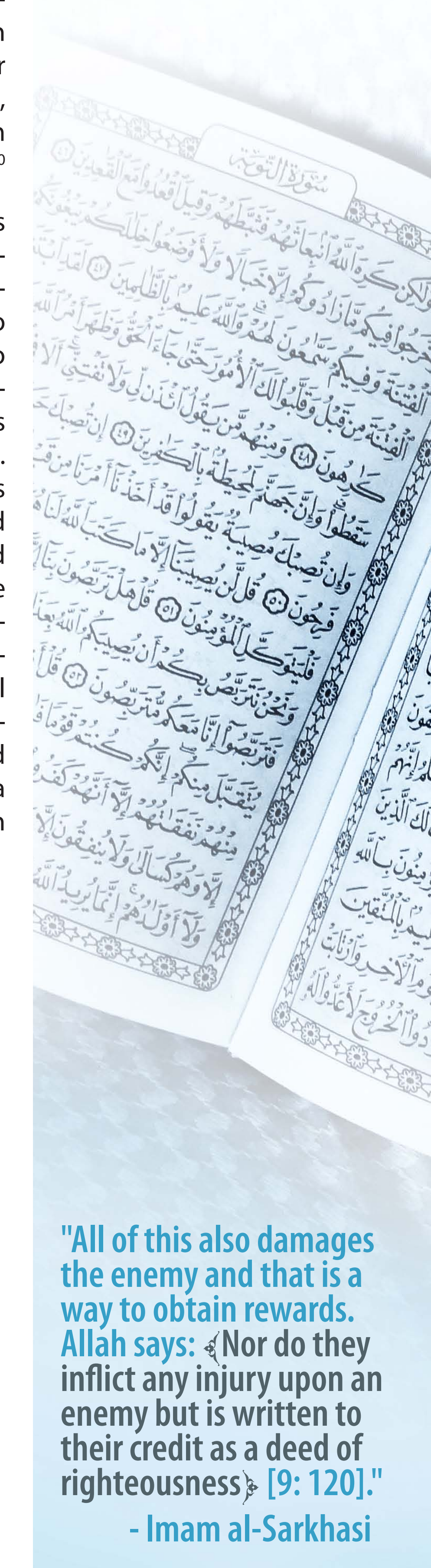
– Imam al-Shafi'i: "If the enemy protects himself in a mountain, a fortress, a trench, with thorn trees, or with any form of protection it is allowed to strike them with mangonels, catapults, fire, scorpions, snakes and all what harms them. It is allowed to flood them with water to drown them, or to get them hampered in mud. That is whether women, children and priests are among them or not because the land (of war) is not protected with Islam or with a covenant. It is also acceptable to burn their fruit trees or other trees, to destroy their buildings and all what doesn't have a soul from their belongings."[18]

– Imam al-Bahuti (a Hanbali scholar): "It is also allowed to strike them (the disbelievers) and put fire, snakes, or scorpions in the scales of the mangonel, to fill their tunnels with smoke, to release floods on them in order to drown them, and to destroy their fortresses and buildings. But if we can defeat them without the use of fire then we shouldn't use it."[19]

– Imam al-Shawkani: "Allah has commanded us to kill the disbelievers without specifying the methods of doing so. Allah did not command us to do this or not do that. Therefore there is no preventing from killing them with every means of killing whether it is shooting, stabbing, flooding, demolishing buildings on them or throwing them from heights."[20]

These statements of the scholars show that it is allowed to use poison or other methods of mass killing against the disbelievers who are at war with us. In addition to that, there are many other important insights in their statements that the reader may benefit from.

The populations of the nations that are at war with the Muslims and especially those who are at the lead such as the U.S., Britain and France should be targeted by the mujahidin in operations that employ explosives, poisons, firearms and all other methods that lead to inflicting the greatest harm on them and this is among the greatest deeds a Muslim can worship Allah with in our day and time. ▯



"All of this also damages the enemy and that is a way to obtain rewards. Allah says: ﴿Nor do they inflict any injury upon an enemy but is written to their credit as a deed of righteousness﴾ [9: 120]."
- Imam al-Sarkhasi

14 The scholars are using the (authentic) evidence that the Prophet ﷺ banned the use of punishing the enemy with fire.

15 *Al-Ĥâwî al-Kabîr.*

16 *Tabsirât al-Ĥukâm.*

17 *Sharĥ Khalîl.*

18 *Al-Umm.*

19 *Kashf al-Qinâ.*

20 *Al-Sayl al-Jarrâr.*

THERE'S ONLY ONE WAY

FIGHT those adjacent to you of the *kuffâr* and let them find in you HARSHNESS.
[9: 123]

What do they **all have in common**?

"Verily, on the Day of Resurrection, Allah the Exalted will torture those *who tortured the people in this World*."

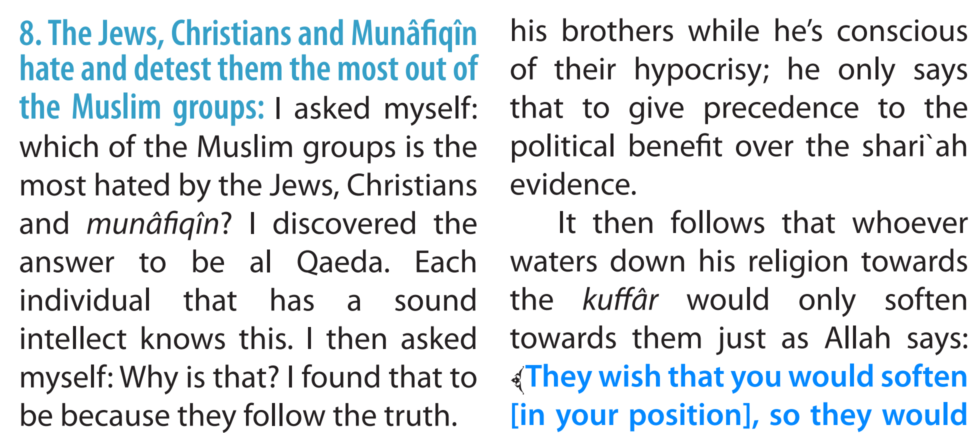
- Prophet **MUHAMMAD***

*Authenticated by al-Albani; *Ṣaḥīḥ al-Jâmi`* #1900

MANHAJ REVIEW

TODAY'S REASONS

- The Jews, Christians, and Munafiqin hate & detest them the most out of the Muslim groups
- Because they attach great importance to the aspect of brotherhood for Allah's sake



8. The Jews, Christians and Munâfiqîn hate and detest them the most out of the Muslim groups: I asked myself: which of the Muslim groups is the most hated by the Jews, Christians and *munâfiqîn*? I discovered the answer to be al Qaeda. Each individual that has a sound intellect knows this. I then asked myself: Why is that? I found that to be because they follow the truth.

They adhere to the commands of the shari`ah with regard to being harsh against the disbelieving aggressors as is in the saying of Allah, The Exalted: ﴾**O Prophet, fight against the kuffar and the munafiqin and be harsh upon them**﴿ [9:73]. The one who does not give up, bargain nor soften in his `*aqîdah* and is a thorn in the tyrants' throat, will end up being intensely hated by them as opposed to the one who conducted himself in the democratic process and had renounced part of his `*aqîdah* concerning the matters of *walâ'* and *barâ'ah* (loyalty and disassociation). It's similar to the one who claims that the *munâfiqîn* whose hypocrisy is visible are his brothers while he's conscious of their hypocrisy; he only says that to give precedence to the political benefit over the shari`ah evidence.

It then follows that whoever waters down his religion towards the *kuffâr* would only soften towards them just as Allah says: ﴾**They wish that you would soften [in your position], so they would soften [toward you]**﴿ [68: 9]. Thus, whoever declares *walâ'* and *barâ'ah* and abandons softening up before them, will be hated excessively. And it is not far from mentioning that defaming and misrepresenting al Qaeda in the media, which belongs to the Jews, Christians and *munâfiqîn*, is an obvious proof for you to observe.

Moreover, I believe that the Jews would prefer facing any other jihadi movement than al Qaeda in Palestine, as I am certain that they will be deprived of sleep at hearing about an existence of al Qaeda in Gaza. That does not in any way mean that I am belittling the jihad of Hamas in Gaza; but the point is that the enemies make a distinction between the different jihadi movements as was previously mentioned.

Here's a perspective from *îmân*:

In addressing some of the Muslims that hate al Qaeda more than any other Islamic group, whether these Muslims are laymen, students of knowledge or even scholars, we say to them: you have a similar opinion as the Americans and their allies do with regards to this matter. Isn't it so that out of all the Islamic movements, America loathes al Qaeda the most, while you hate your brothers in al Qaeda much more than any other Islamic movement? Will you not use your mind? You should ask yourselves why you share the same opinion as the enemies in relation to this issue, not forgetting the fact that they are your enemies.

Will you sincerely return to reflect as to why you have vindictive feelings towards al Qaeda? And will you sincerely return to reflect upon whether or not al Qaeda has

principles that contradict with the authentic *manhaj* of *ahl as-sunnah wal jamâ`ah*? By the grace of Allah, you will not find such as they are adhering to the *manhaj* of *ahl as-sunnah* concerning these matters such as *ahl as-sunnah*'s belief on the rejection of the one who does not rule by what Allah has revealed with reference to public legislation, and also the rejection of the one who assists the *kuffâr* against the Muslims and so on.

And why is it that some of you pay attention to the enemy's media and not the mujahidin's media? It goes even further than that. Some even oppose the spreading of the mujahidin's CDs and tapes! So I ask you by Allah my believing brother: assume that the Americans are looking at you while you are fighting the distribution of the mujahidin's tapes and then ask yourself: will this action make them happy or not? Then think about the Muslims who lost their children, fathers and also the raped women who are calling out for the Muslims to rescue them saying, *"O Mu'tassim!"*[1] So envision this while the Americans are looking at you as you work against the circulation of the mujahidin's tapes. Will that action make them happy? The answer is with those who are just and pious. So where is the fairness? Indeed it is precious. A poet once said:

I have seen our nation getting
dismembered by each other,
And yet the voice of righteousness isn't
calling

So I continued caring about nothing
and showed no distress,
And my soul disliked my resting place
and its pillow

My soul is on the palm of my hand and
I loaded my cannon,
And my chanting becomes more
pleasant to me at the time of fighting
I do not become soft and my
determination is not weakened,
Whether it be through killing, torture
or banishment

Verily, the promise is with Allah who says: ﴾**And there will appear to them from Allah that which they had not taken into account**﴿ [39:47].

9. Because they attach great importance to the aspect of brotherhood for Allah's sake: I looked at the *sîrah* of Muhammad ﷺ and I came to know that jihad was not prescribed for him except after achieving brotherhood in Allah's sake between his companions and until they had set the best of examples (for others) of being brothers for Allah's sake. When the Prophet ﷺ reached Madina, one of the first actions he did was to bring together the *Muhâjirîn* (the Emigrants) and *Ansâr* (the Helpers) as brothers.

1 This was an Arab expression during the rule of Caliph Mu'tassim when people were in need of dire help.

Shaykh al-Mubarakpuri, may Allah have mercy upon him, commented on that by saying: "The first task to which the Prophet ﷺ attended upon his arrival in Madina was the construction of the *masjid* which became the center of gathering and unity. Additionally, he also did something great that history transmitted which was the cementing of ties of mutual brotherhood between the Muslims of Madina, namely the *Anṣâr* and *Muhâjirîn*. A gathering of ninety men, half of whom were *Muhâjirîn* and the others *Anṣâr,* assembled in the house of Anas bin Malik where the Prophet ﷺ gave the spirit of brotherhood his official blessing. When either of the two persons who had been paired as brothers passed away, his property was inherited by his brother-in-faith. This practice continued till the following verse was revealed at the time of the battle of *Badr*, thus allowing the regular rule of inheritance to take its usual course: ﴿**But kindred by blood are nearer to one another regarding inheritance**﴾[8: 75]. Inheritance was no longer part of the brotherhood agreement."[2]

Abu Hurairah reported that the *Anṣâr* once approached the Prophet ﷺ with the request that their orchards of palm trees be distributed equally between the Muslims of Madina and their brethren from Makkah. But the Prophet ﷺ was reluctant to put this heavy burden upon them. It was however decided that the *Muhâjirîn* would work in the orchards along with the *Anṣâr* and the produce would be divided equally amongst them. At hearing this, they said: 'We listen and obey.'"[3]

When I looked at the Islamic groups from the perspective of brotherhood, I found that there are two groups that are the best in this regards of which whom are *Jamâ`at al-Tablîgh* and al Qaeda. And when I compared between both these groups, I found al Qaeda to be better because the level of brotherhood has reached such a stage – as it was narrated about them – that they would risk their lives for their brothers. It so happens that an Amir would order his companions to withdraw while he defends and covers the way for them until he is killed while his companions are rescued. And in some military operations, the Amir orders a withdrawal while protecting the backs of his companions, but instead some of them disobey him, not because they insist on disobedience, but rather out of competing to sacrifice for each other. Glory be to Allah, these are the kind of stories that we hardly hear. We only hear them in the characteristics of the ummah that performed jihad throughout history.

I have socialized with some Islamic groups but did not find them taking interest in brotherhood the way I've found in al Qaeda. I have always been in scholarly centers, but despite all that they have of knowledge and goodness, the fair observer will notice a weakness in the side of brotherhood for Allah's sake amongst many brothers who are students of knowledge. When we read the *sîrah* of the Prophet ﷺ and then look at the situation of many of the students of knowledge, we find a difference between us, and I used to experience this gap for a number of years. But as soon as I started communicating with al Qaeda, I found them differing a lot from the others. You would find them more generous and loving; they even love others provided that they revive the spirit of jihad and not show hostility towards them.

For the one who seeks after victory, know that any group that does not achieve brotherhood for Allah's sake cannot achieve victory because this goes against the guidance of Muhammad ﷺ and his companions. Their guidance, as defined before the commencement of fighting, was to have a great level of brotherhood for Allah's sake:

Brother of confidence, he is good to me,
However, he is not of my kinship.

He is closer than two thousand relatives,
His generosity towards me is always there.

Therefore, how can a group achieve victory when they treat each other stingily? You could clearly see the weakness of the phenomenon of altruism amongst them. It takes them months without visiting nor communicating with each another, yet they're living close to each other except a few of them.

Here's a perspective from *îmân*:

I was once going to seek knowledge from one of the Scholars of Yemen and encountered students of knowledge coming from Aden that wanted to visit that Shaykh. The owner of the car that they were going in was working in transporting students to and fro the center. He was also one of the oldest of those who sought knowledge at that center and sometimes took the place of that Shaykh in his absence. So the students picked up their belongings and books and placed them in the car. He then spoke to them about his taxi's fare and refused to take them when he saw they were short of money. They took out their belongings and books and went looking for another car. So look, may Allah have mercy on you, to such character! Had not this situation been unusual, I would have not mentioned it; but brotherhood with them has a noticeable weakness.

This does not mean that there is no one amongst them that fulfill the right of brotherhood; far be it from that. But the jihadi groups are much better than the others in achieving brotherhood, and the reason for that is they - by Allah's grace - have been granted the ability to work on brotherhood for Allah's sake since this path is often taken by the brave and courageous ones. They are oftenly generous and characterized with good qualities.

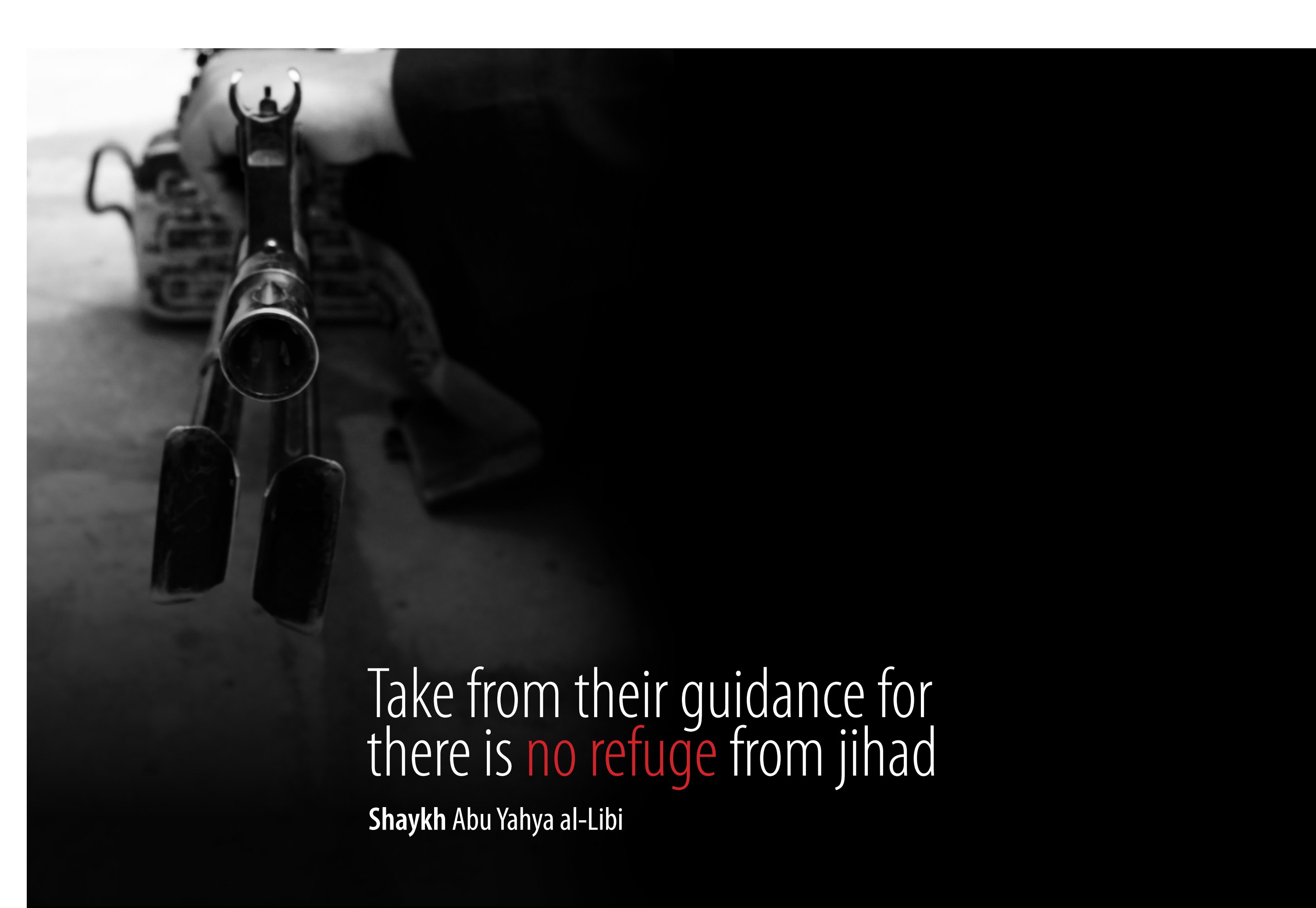
Also, the more afraid the mujahidin become of their enemies, the more you see love and inclination increasing amongst them.

A pause for a fair-spoken point:

I and some youth were part of a group after which Allah guided us to join the mujahidin. So the matter changed and by Allah our semi-weak brotherhood increased and our feeble altruism was found (and revived), and the rare communication between us became constant. In spite of that, they are the same individuals; nevertheless, the relationship improved when we joined al Qaeda.

Know – may Allah have mercy on you – that al Qaeda has achieved a great part of the brotherhood for Allah's sake, and I did not love anyone like them. Similarly, I did not come across any people who loved me like them. The Prophet ﷺ said, "*If a man loves his brother (in faith), he should inform him that he loves him.*"[4] Al Qaeda's concern for the conditions of their fellow Muslims in the countries around the world shows their attention to Islamic brotherhood.

2 *Al-Raḥîq al-Makhtûm*: 144
3 Bukhari
4 Narrated by Abu Dawud and Tirmidhi; it is *ṣaḥîḥ* and al-Albani authenticated it.



Take from their guidance for there is no refuge from jihad

Shaykh Abu Yahya al-Libi

This confirms what is narrated about the companions – may Allah be pleased with them – as they occupied themselves with jihad and did their utmost to perform it. It was the thing that contributed to the loss of many of their *dunyâ* based-issues that used to distract them. After the religion gained mastery, had its pillars established, saw a growth in its soldiers, witnessed a spread in its light and had people embrace it willingly or unwillingly, some of the companions spoke to each other in secret with regard to giving themselves some time off to improve their (*dunyâ*) affair and to look after their wealth. Though that didn't give the impression that they spoke among themselves about abandoning the worship of jihad entirely, Allah still revealed referring to that situation in His saying: ﴾And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction. And do good; indeed, Allah loves the doers of good﴿ [2: 195].

The companion Abu Ayoob al-Ansari, may Allah be pleased with him, said: "Verily, this verse was revealed about us – the community of Ansar. When Allah gave victory to his Prophet ﷺ and made Islam prevail, we said: 'Come on, let's stay by our possessions and improve it,' so the Almighty Allah revealed: ﴾And spend in the way of Allah and do not throw [yourselves] with your hands into destruction﴿. Therefore, throwing ourselves with our hands into destruction means that we stay by our possessions seeking to improve them and abandoning jihad."

This was narrated by Abu Dawood, at-Tirmidhi and an-Nisa'i and Ibn Habban related it as well placing it into a section which he called: "Mentioning the instruction of what is demanded of the individual for him to refrain from. The reliance on improving his belongings and circumstances while lacking the preparedness for jihad in Allah's way, (should be refrained from) even if he was from those well-prepared for it."[1] So how about if he was not from those who are well-prepared for it?!

1 *Şahîh* Ibn Habban: 9/11.

There is no refuge, cave or some place to enter (and hide) from jihad

So long as the worship of jihad contains all of these hardships – together with performing it that necessitates a pressing struggle within the soul – it is a contest that includes different kinds of risks and a variety of adventures. Therefore, its no wonder that we find a lot of verses in the Holy Qur'an which responds to the current, common and widespread claims and also opposes with arguments the misconceptions that have been obtained by many of those who want to dodge and slip away from carrying out this worship. It (Qur'an) exposed all of these claims one after the other with a clear declaration, convincing proof, firm reasons and irrefutable statements that close off the doors of each distorter who wishes to find "a refuge, cave or some place" so that they could turn to it while running heedlessly.

The astonishing thing is that you will hardly find, in the past and recent times, the excuses that they use in order to slip away from fulfilling the worship of jihad in an honest declaration which makes clear that cowardliness is what causes them to refrain from jihad as well as fearing death, fearing the dangers and craving after the *dunyâ* or the difficulty of departing ones sons, family and homelands. All of these reasons are mostly covered by the cover of advice, or a feebleness that drops the duty or their concern for the souls of the mujahidin, or fearing the consequences of detrimental situations and so forth. The reason for that is cowardliness is the worst attribute that somebody can be described with; it is a type of criticism that is disliked by nature and the Prophet ﷺ sought refuge in Allah from it.

Often is the case when the individual is deceived by his soul; he then thinks that in it there is bravery, courage and fearlessness until the point where he sees death with his own eyes, enters upon its causes and witnesses its horrors. At those moments, his soul lets him down and his heart becomes (lost) between two wings of a bird, and that is one of the reasons why the scholars have mentioned that the Prophet ﷺ prohibited desiring to meet the enemy because news is not like observation, and perhaps in that situation the soul reveals what it used to conceal, and because in such circumstances, there is no place for pretending nor hiding. It is either forbearance and fighting or turning the back and fleeing as Imam Ibn Daqeeq al-Eid, may Allah have mercy upon him, said: "In view of the fact that facing death is one of the hardest and most difficult things upon the souls from many aspects, and the decreed matters with regard to the soul are not as the matters in which they (decreed matters) are actualized, therefore, he (the Prophet ﷺ) apprehended that these matters would not actualize as they should, so he disliked meeting the enemy for that reason."

This meaning points to a similar meaning in the saying of The Exalted: ﴾And you had certainly wished for death [i.e., martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on﴿ [3: 143]. As Ibn Abi Hatim narrated with relation to this saying that, "Men from among the companions of the Prophet ﷺ used to say: 'We wish that we are killed just as the people of Badr's battle were killed and also attain martyrdom, or if only we have a day like the day of Badr so that we fight in it the *mushrikîn*, show great courage and search for martyrdom, paradise, eternal life and provision.' At a later time, Allah made them to witness the battle of Uhud, however they did not remain except for those whom Allah willed to stay."[2]

2 This was taken from the author's book, "*Jihad and the battle of misconceptions.*"

freedom From Blind Following

Shaykh Usama bin Ladin

I would like to narrate[1] the story of Khalid's conversion to Islam so that our minds are liberated from blind following. It was said to him after he embraced Islam late: 'Where was your mind O Khalid, that you did not see the light of prophethood, yet it was in your midst for twenty years?!' So he said: 'There were in front of us men (i.e., Quraysh) whom we saw their ambitions as mountains (i.e., he was deluded by them).' This shows the necessity of liberating oneself from imitating men. And the first of these restrictions and obstacles in our present time are the rulers and those who commit perjury of the evil scholars, minister and hireling writers and their ilk.

As for the rulers, the people have agreed on their weakness and betrayal. After that we say: Is it possible that a Muslim says to his fellow Muslims: put your hands in the hands of Karzai to cooperate in order to establish Islam, remove oppression and to not allow America to accomplish their plans?! This is impossible and cannot be comprehended, because Karzai is an agent that America brought and his support to America against the Muslims is one of the ten contradictory actions to Islam which takes its doer outside the fold of the religion.

Who are those that appointed the Karzai of Riyadh and brought him after he was a refugee in Kuwait before a century ago so that he fights along their side against the Ottoman state and against its governor Ibn al-Rasheed? They are the Crusaders and they are still safeguarding these agents up till now. Therefore, there is no difference between the Karzai of Riyadh and the Karzai of Kabul. ﴾**So take warning, O people of vision**﴿ [59: 2]. The Almighty says: ﴾**Are your disbelievers better than those [former ones], or have you immunity in the scriptures?**﴿ [54: 43]. Indeed, those rulers that want to solve our causes - and the most important of them is the Palestinian cause through the United Nations or through the orders of the United States - have betrayed Allah and his Messenger ﷺ, left out the religion and acted treacherously toward the ummah. As for the wicked scholars, ministers, hireling writers and their likes, the following saying is applicable to them: "For each period, there is a state and men," as they are the men of that state who misrepresent the truth and give a false testimony in the sacred land [Makkah and Madina], even within the bounds of the Ka`aba, in the sacred month, and there is neither power nor might except with Allah. They also claim that these treacherous rulers are our leaders in charge, and there is neither power nor might except with Allah. They say that for the sake of consolidating and stabilizing the basic elements of the status quo. They have already gone astray away from the straight path so it becomes necessary to renounce them, stay away from them and to warn others about them.

Hence, supporting the religion's cause is not limited to talks. Neither does the religion rest on bits and pieces of our time and wealth, rather it is the precious commodity of Allah. What a difference between sitting, offering talks and offering souls and heads in order to support Allah's cause. ▯

1 The following is taken from the Shaykh's book, *Tawjihât al-Manhajîyyah* (Methodological Instructions).

LIFE & SOCIETY

The unique trait of *al-mu'minîn*

AYUB SIDEEQ

There is a special trait that not all Muslims have. It is a trait that brings glamor to its onlookers and shines brighter than the sun. It is a trait that cultivates the mujahidin and makes them stand out from the rest of the ummah. It is a trait that is mentioned over seventy times in the Qur'an. And if you have it, you will find Allah closer to you. So what is it already, you ask?

Marriage! No I'm just kidding. The M word always brings shivers to many Muslims since it's a new beginning and your closest companion is almost certainly going to be anxiousness. Anyways, I'm mentioning all this because I want you to keep in the back of your mind that marriage and this special trait that I'm about to reveal are interconnected.

First of all, why should any Muslim(ah) desire to have this unique unspoken of quality? That can be answered by the question: why should he or she strive for something a mujahid seeks? It is because the mujahid is the one who, unlike the *munâfiqîn* that are plentiful in this ummah, is a confirmed believer. Allah says: ﴾Only those would ask permission of you (to refrain from jihad are those) who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating﴿ [9: 45]. Shaykh al-Islam Ibn Taymiyyah — may Allah have mercy on him — said regarding this verse, "One of those things which are opposed to *îmân* is love for those who resist Allah and His Messenger; another is to seek exemption from jihad. Allah has also made it clear that the only ones who seek exemption from jihad are those who do not believe in Him and the Last Day."[1]

Also, another quality of the *munâfiqîn* is fleeing from the battlefield. A mujahid is not only living in the battlefield, but has dedicated the rest of his life to gaining victory in its arena till martyrdom. A typical mujahid is one who clings heavily to the sunnah and is prepared to fight the enemies of Allah at any time in his life. Ibn Taymiyyah said, "There are two things by which you will know the lovers of Allah: they follow His Messenger and engage in jihad for His cause."[2] He also said: "Allah has held jihad in His way as proof of love of Him and His Messenger, for jihad involves utmost love for what Allah has enjoined and utmost aversion for what He has forbidden. He has described those who love Him and whom He loves in these words: ﴾Humble with the Believers, harsh against the disbelievers, fighting in the way of Allah﴿ [5: 57]."[3]

Right, so there are an abundance of confirmations throughout the Qur'an and Sunnah on the prominence and worth of a mujahid in the eyes of Allah, The Almighty.

So, what then is that unique quality that was alluded to earlier? You see, a mujahid's inclinations for a wife are the same as any practicing Muslim. He wants religion, beauty, status, a great personality, a happy and optimistic woman and so on. But one thing that he needs more than the average brother is that which Allah says: ﴾"Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home"﴿ [13: 24]. Yep, it is the quality of *şabr*. What's the big revelation, you ask? After all, doesn't everyone know that *şabr* is a praiseworthy quality that we all should have?

Şabr is the answer here because the amount of difficulty and pain one has to withstand in jihad, can be much greater than that which is faced in non-Muslim countries. How can that be, you ask, when in a land of jihad, you are constantly surrounded by the believers whereas in the opposite environment, you are surrounded by the *kuffâr*?

In some ways, living in jihad is easier than living amongst the *kuffâr*; for example, such as having access to the scholars. With that said, jihad requires a spouse to live much differently than they previously did for security reasons. Sometimes, leaving the house will not be allowed for a long period of time due to the political and military circumstances in the area. Sometimes, the other spouse will be out on a project or operation for a long period of time. Sometimes, the spouse will go out and return badly injured. And sometimes, the spouse will never return at all. The *şabr* we speak of is the one that out-does the *şabr* of the ordinary people.

In jihad, patience is the name of the game until death overtakes you; it's a long sit-in until the veils are removed from your eyes. One time, I asked my Yemeni friend, "What do you prefer? A Western wife or a Bedouin wife?" He replied, "The Bedouin for sure!" His answer didn't surprise me seeing that he was a Bedouin himself. But what he said next was quite intriguing. "You can go and live anywhere with the Bedouin sister - like in the mountains or desert - and she'll be cool with it whereas the Western sister will find difficulty in the accomodations due to the circumstances." Now of course, not all of them are like that but there certainly is a trend amongst Western people in general where living a difficult life opens the can of complaints. This will undoubtedly be a part of the 'inner jihad' on the side of both the brothers and sisters in the West.

Despite that, there is no reason to despair. By coming to jihad, you are with the greatest of people in your time; the men who are making history; the men who will comfort you on the path to paradise. Ibn al-Qayyim said, "Every person must experience pain; the believer experiences pain at the beginning, but then the final outcome is in his favor. The rejecter, on the other hand experiences pleasure at the beginning, but later he will experience unending pain."[4]

Obtaining this great quality of *şabr* only really takes a growing familiarization and admiration with the stories of those who faced draconian hardships and to follow in their footsteps.

1 *Fatâwâ* 7:13-5, 160-1.

2 Ibid., 10:190-3.

3 Ibid., 10:206-210.

4 Provisions for the Hereafter (Abridged) pp. 254-5.

Losing a friend in jihad

My brother, do not hasten in leaving!
You continue to draw deep love inside of me.

Do not forget the promise between us!
You are parting me? For how long is the pain!

You are parting me while tears flow!
While the sighs of sorrow inflame my heart!

I have witnessed you fulfilling the promise,
And I am still faithful to that precious pledge.

The heart aches when the one you were close to in this world departs. The tears scatter, the mind is occupied with gloom, and the heart yearns for a meeting that will never again occur in this world. A combination of this and a trip into the beneficial afterthoughts has always been the outcome within the ranks of those who wish to raise the banner of Allah high and honorably. The vibrant lives of the martyred teaches us to never stop pushing forward for the cause of jihad. It is times like these that make us press the pause button in our lives, allowing ourselves time to contemplate on how great and majestic our path is and where it's taking us. We then extract the fruits from their lives and apply it to ours in hopes that it will take us a bit closer to our shot of entering paradise. Then we press the *play* button.

NEW

الملاحم

ركب الشهداء

Convoy of Martyrs

١

The *hymn* of my life

Gliding through the skies,
Is the hymn of my life

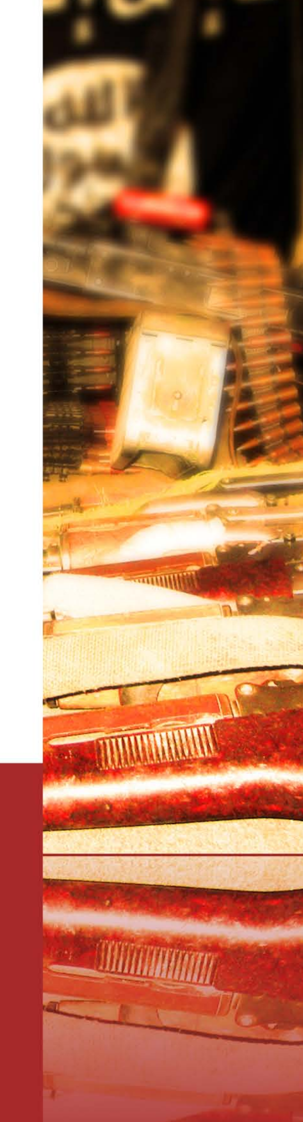
Trapped inside this body,
Trying to make the best of it

Direction is determined by love,
Hope fills the absence in a dark tunnel

A glance into the heavens,
Reminds me of death in the arms of maidens

Just one of them,
An empire in my hands

I cannot reach them in their dens,
Until I firmly hold the soul that bends.



HOW TO COMMUNICATE WITH US

If you are interested in contributing to this magazine with any skills - be it writing, research, editing, or advice - or have any questions for us, you can contact us at any of the email addresses below. We strongly encourage everyone to use the Asrar al-Mujahideen program to get in touch with us as was explained in our first issue. Please take special precautions when using the program in order to avoid detection from the intelligence services. Our public key can be obtained below.

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XJKIvi4fUF0A==

#---End Al-Ekhlaas Network ASRAR El Moujahedeen V2.0 Public Key 2048 bit---

PLEASE NOTE THE CHANGE OF OUR PUBLIC KEY

N'T HIDE ISRAEL CAN'T HIDE ISRAEL C

N'T HIDE ISRAEL CAN'T HIDE ISRAEL C